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JANUARY, 1885.

MISSIONARY SOCIETY.

A MILLION FOR MISSIONS.

BY C. C. M'CABE.

THE Presiding Elders' Convention recently held in Park Avenue Church, New York city, closed its session with a most enthusiastic missionary mass-meeting, at the close of which the following paper was adopted:

This convention is most profoundly impressed that the time has fully come for the Methodist Episcopal Church to raise *one million dollars annually* for missions.

A less sum than a million is far below the ability of the Church, and is no adequate response to the call of Christ upon us for the spread of his Gospel throughout the world. A less sum than a million is far below the imperative demands of the work at this present time, in our home and foreign fields.

The Missionary Society ought to have an income annually of $500,000 for the work in our own country, and $500,000 to carry the Gospel of Jesus to "those who sit in darkness and in the region and shadow of death."

Unless the Church rises to this degree of enthusiasm and liberality, many fields "white unto the harvest" cannot be entered.

We *ought* to raise a million of dollars for missions in the first year of the second century of organic American Methodism. *Whatever ought to be done can be done.*

The Church which pays $25,000,000 to support the government ought to pay at least $1,000,000 to bring the world to Jesus Christ.

The presiding elders throughout the entire Church, working together in harmony, with a fixed purpose to succeed, could mightily aid in bringing about the result.

Therefore this convention hails with pleasure the effort now being made to secure an advance of $33\frac{1}{3}$ per cent. in the collections for missions all along the line, and we express the hope that our brethren in the office every-where will join with us in making this effort completely successful.

The Missionary Secretaries would like to have a letter from every presiding elder in response to this appeal. Can we raise

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a million dollars for missions from the Church over which the Holy Ghost hath made you overseers?

What could we do with a million dollars?

First. We could vastly increase our work in foreign lands where God has so marvelously blessed us—where the promise has literally been fulfilled over and over again, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in its time." Look, for instance, at the Swedish Mission. A young sailor by the name of John P. Larsson was converted to God in Pastor Hedstrom's Bethel Ship, North River, New York. Saved himself, his heart burned within him to carry the tidings to his fatherland. On his voyage he was shipwrecked, but reached Sweden and began his mission. He was only a layman. He supported himself—like Paul, the tent-maker. Pastor Hedstrom asked the Board of Missions for a grant of $200, so that young Larsson could give himself wholly to the work. The grant was made, and what is the result? The promise of God is more than fulfilled.

Brother Larsson is still at work in this mission. His last report lies before us: 11,959 communicants, besides 15,971 adherents, and the average attendance upon our worship is 23,555. But best of all, conversions during the past year, 1,752. The descendants of the men who followed Gustavus Adolphus to save Europe from the domination of the papacy, and helped so wonderfully to break up the bondage of ages, love to follow John Wesley into the blessed experience of a free and full salvation.

This is one of many instances. Come into this missionary office, and read the bulletins from our missionary battle-fields. You would see, as never before, that God is calling Methodism to do her full part in the majestic enterprise of evangelizing the world. There are stories here to be told more thrilling than any romance over which fair lady ever wept idle tears.

Secondly. Raise a million dollars for missions, and we could pay our preachers better on the frontiers, besides vastly enlarging the work. Do you know that many noble men are only receiving from this Board $75 and $100 per annum to supplement their meager salaries for magnificent service? The reason of this is, we try to take in the whole field. Other denominations select the centers, and their ministers are better paid. Our men, on

starvation salaries, lay hold, and hold on until they get a church built and a congregation gathered. What is the result? Iowa has more Methodists than all other denominations put together. We far outnumber any other denomination in all the Western States and Territories. And wonderful to tell, we have more applications for places for this hard work and poor pay than we need—while other Boards are calling lustily for more men. We ought to pay them better. Don't ask such tremendous sacrifice. Don't ask your frontier missionaries who are wheeling to their places the foundation stones of mighty States, and who are there to welcome the armies that cross the Mississippi at the rate of a million a year—don't ask them to live on such poor pay. Fill up the treasury. Give us a million dollars, so that these royal men may have three meals a day, like the rest of us, while they are conquering for Christ an empire—more splendid than Cæsar ever conquered with the sword.

Bishop Foster closed his address at the Baltimore Centennial with these inspiring words: "We turn for a moment in conclusion to note our place in the field and our part in the struggle. In the providences of God we are in the forefront of the conflict. On this continent more than anywhere else the final battle is now raging. It will not be brief. We shall not live to see its end. We shall hand it over to our children, and our children's children, and they possibly to theirs. The forces are gathering from the four corners of the earth. Pagan, infidel, pseudo-Christian. The more than fifty millions now will, in the next hundred years, swell up to two hundred millions; an amalgam of all bloods, all climes, all tongues, all religions, all fused into one language. The battle for pre-eminence will be the battle of the best developed men, the giants, may we not say, literally and truly, the battle of the gods? The gods that are no gods arrayed against the God of heaven. The magnificent combat will shake the world. In that contest our bands will form, if we are true to ourselves, one sixth of the legions of the Lord of Hosts—our banners will float on every inch of the field. Wherever it floats it will blazon on its ensign —Emanuel—King of kings and Lord of lords. On its standards will be engraven truth, righteousness, peace. Where it moves will be victory. It is a mighty contest for a matchless prize."

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APPROPRIATIONS FOR 1885.

I. Foreign Missions.

1. AFRICA:							
(1.) Liberia: at the disposal of the Board for work						$2,500	
" At the disposal of the Board						1,500	
							$4,000
2. SOUTH AMERICA						$20,500	
							20,500
3. CHINA: (in general)	Mexican dollars,	2,420;	estimated to cost			$2,182	
(1.) Foochow	"	" 17,561;	"	"		15,804	
(2.) Central China, (Kiukiang)	"	" 23,986;	"	"		21,588	
" At the disposal of the Board	"	" 1,200;	"	"		1,080	
(3.) North China, (Peking)						20,292	
(4.) West China	Mexican dollars,	9,842;	"	"		8,857	
							69,803
4. GERMANY AND SWITZERLAND:							
For the work	Marks,	92,290;	estimated to cost			$22,000	
For interest on Berlin debt	"	2,517;	"	"		600	
To be administered by the Board for debts, conditioned	"	8,390·	"	"		2,000	
							24,600
5. SCANDINAVIA:							
(1.) Denmark	Crowns,	37,313;	estimated to cost			$10,000	
(2.) Norway	"	51,440;	"	"		13,785	
(3.) Sweden	"	86,000;	"	"		23,048	
							46,833
6. INDIA:							
(1.) North India	Rupees,	161,675;	estimated to cost			$64,671	
(2.) South India: to be administered by the Board for outgoing of missionaries	"	6,250;	"	"		2,500	
							67,171
7. BULGARIA AND TURKEY:							
For the work						$12,076	
To be administered by the Board for repairs						800	
							12,876
8. ITALY	Lires,	141,390;	estimated to cost			$28 278	
" At the disposal of the Board	"	15,000;	"	"		3,000	
							31,278
9. MEXICO:							
At the disposal of the Board	Mexican dollars,	40,000;	estimated to cost			$34,782	
							34,782
10. JAPAN	"	" 38,818;	"	"		$34,936	
							34,936
11. KOREA:							
At the disposal of the Board						$8,100	
							8,100
Total for Foreign Missions							$354,879

CONDITIONAL APPROPRIATION.

For Tokio University $12,000

II. Missions in the United States, not in Annual Conferences, to be administered as Foreign Missions.

1. Arizona	$7,500
2. Black Hills	3,600
3. Dakota	13,500
4. Indian Territory, at disposal of the Board	900
5. Montana	10,000
6. Nevada	3,000
7. New Mexico	5,600
8. New Mexico Spanish	9,000
" At the disposal of the Board	1,000
9. North Dakota	6,000
10. Utah	5,250
" For schools	5,050
" Scandinavian work	2,800
" For schools	1,400
11. West Nebraska	7,500
Total	$82,100

III. Domestic Missions.

1. NORTHERN NEW YORK (WELSH MISSION)	$200
2. SCANDINAVIAN MISSIONS:	
Austin, of which $500 is for new work	$1,600
California, $200 for transfers (Scandinav'n)	2,000
California (Norwegian)	700
Colorado (Swedish)	500
New York East (Swedish)	1,600
New York East (Norwegian)	2,100
New England (Swedish)	2,500
New England Southern (Swedish)	800
Norwegian and Danish	6,500
North-west Swedish	7,500
Oregon (Scandinavian)	1,200
Puget Sound (Scandinavian)	1,200
Troy (Swedish)	200
Wilmington (Swedish)	300
Total	$28,700

3. GERMAN MISSIONS:	
California	$2,800
Central German	4,500
Chicago German	3,500
Columbia River	1,000
East German	6,000
North-west German	5,500
Oregon (of which $400 is for new work)	1,200
Puget Sound	1,000
Southern German	7,000
Saint Louis German	4,000
Southern California	1,500
West German	6,000
Total	$43,500
4. FRENCH MISSIONS:	
Central Illinois	$1,000
5. PORTUGUESE MISSIONS:	
California	$500
6. CHINESE MISSIONS:	
California	$9,000
New York East (administered by Board)	500
Oregon	1,200
Puget Sound	1,200
Total	$11,900
7. AMERICAN INDIAN:	
Central New York	$700
Columbia River	500
Detroit	700
Genesee	300
Michigan	800
Montana	1,500
Northern New York ($250 for repairs)	600
Puget Sound	500
Wisconsin	200
Total	$5,800

I. ENGLISH-SPEAKING:	
Alabama	$2,250
Arkansas	4,500
Austin	6,500
Blue Ridge	3,000
California (of which $500 shall be for new work)	3,500
Central Alabama	2,500
Central Tennessee	3,500
Colorado (of which $600 is for new work)	6,000
Columbia River ($500 for new work)	4,250
Delaware	1,200
Detroit (for frontier work)	3,500
East Maine	1,000
East Tennessee	2,000
Florida	3,500
Georgia (of which $800 is for new work)	4,000
Holston ($300 for work in Chattanooga)	3,000
Idaho	3,250
Kansas	2,000
" For colored work	500
Kentucky	5,000
Lexington	2,700
Little Rock	3,000
Louisiana (of which $700 is for Ames Ch.)	5,500
Michigan (for frontier work)	3,000
Minnesota	6,000
Mississippi	5,750
Missouri	3,000
Nebraska	3,000
North Carolina (of which $300 is for new work)	3,000
North Nebraska	4,200
North-west Iowa	3,000
North-west Kansas ($200 for colored work)	4,500
Oregon	1,750
Puget Sound	4,000
Saint Louis	4,000
Savannah	3,150
South Carolina	6,000
Southern California	4,000
South Kansas ($400 of which is for colored work)	$2,400
South-west Kansas	3,500
Tennessee	2,700
Texas	4,000
Vermont	1,200
Virginia	5,500
Washington	2,300
West Texas	4,000
West Virginia	3,000
West Wisconsin	2,500
Wisconsin	2,000
Total for American Domestic Missions	$167,600

IV. Miscellaneous.*

1. Contingent Fund	$25,000
2. Incidental Expenses	32,500
3. Office Expenses	21,000
4. For periodical and disseminating Missionary information	10,500
Total	$89,000

RECAPITULATION.

I. Foreign Missions	$354,879
II. Missions in the United States, etc	82,100
III. Domestic Missions:	
Welsh Missions	200
Scandinavian Missions	28,700
German Missions	43,500
French Missions	1,000
Portuguese	500
Chinese Missions	11,900
American Indian	5,800
English-speaking	167,600
IV. Miscellaneous	89,000
Liquidation of Debt	64,821
Grand total	$850,000

*Expenditures from the *contingent* fund are made only for missions, never for administration, (Art. XI, Constitution.) The *incidental* fund of last year was expended as follows, namely: Interest and annuities, $14,781 99; Printing Certificates, etc., $925; Bishops' traveling expenses to missions, $2,877 50; postage, porterage, etc., $412 40; General Missionary Committee expenses, $1,004 27; insurance, freight, gas, periodicals, etc., $1,612 15; missionaries returned, superannuated, widows of, etc., $7,978 62; legal services, $2,129 63; taxes, $485 53; Woman's Foreign Missionary Society, $458 93: total, $32,666 02 *Office expenses* are for salaries, traveling expenses, stationery, etc., of office.

APPORTIONMENT OF MONEYS TO BE RAISED DURING THE YEAR 1884.

Alabama	$350
Arizona	500
Arkansas	500
Austin	750
Baltimore	35,000
Black Hills	150
Blue Ridge	350
Bulgaria and Turkey	50
California	6,000
Central Alabama	300
Central German	9,000
Central China	100
Central Illinois	15,000
Central New York	20,000
Central Ohio	14,000
Central Pennsylvania	25,000
Central Tennessee	1,000
Chicago German	4,500
Cincinnati	24,000
Colorado	2,700
Columbia River	1,250
Dakota	750
Delaware	1,500
Denmark	500
Des Moines	10,000
Detroit	12,000
East German	5,000
East Maine	2,500
East Ohio	24,000
East Tennessee	200
Erie	12,000
Florida	700
Foochow	300
Genesee	17,500
Georgia	350
Germany and Switzerland	2,000
Holston	2,000
Illinois	22,000
Indiana	13,000
Indian Territory	35
Iowa	$9,000
Italy	250
Japan	150
Kansas	4,000
Kentucky	3,000
Lexington	400
Liberia	100
Little Rock	250
Louisiana	1,000
Maine	5,000
Mexico	250
Michigan	12,000
Minnesota	7,000
Mississippi	1,000
Missouri	3,000
Montana	500
Nebraska	2,500
Nevada	350
Newark	24,000
New England	22,000
New England Southern	12,000
New Hampshire	7,000
New Jersey	23,000
New Mexico	50
New Mexico Spanish	25
New York	50,000
New York East	50,000
North Carolina	300
North China	150
North Dakota	75
Northern New York	16,000
North India	600
North Indiana	12,000
North Nebraska	1,000
North Ohio	13,000
N. W. German	4,000
N. W. Indiana	10,000
N. W. Iowa	2,000
N. W. Kansas	1,500
N. W. Swedish	$3,000
Norway	1,250
Norwegian and Danish	2,000
Ohio	21,000
Oregon	2,000
Philadelphia	50,000
Pittsburg	18,000
Puget Sound	500
Rock River	21,500
Saint Louis	5,000
Saint Louis German	5,500
Savannah	750
South America	125
South Carolina	3,500
S. E. Indiana	10,000
Southern California	1,700
Southern German	2,000
Southern Illinois	9,000
South India	500
South Kansas	2,500
S. W. Kansas	2,500
Sweden	2,500
Tennessee	1,100
Texas	1,000
Troy	19,000
Upper Iowa	12,000
Utah	250
Vermont	6,500
Virginia	1,200
Washington	3,500
West China	25
West German	3,500
West Nebraska	200
West Texas	1,000
West Virginia	5,500
West Wisconsin	5,000
Wilmington	17,000
Wisconsin	8 000
Wyoming	15,000

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THE GENERAL COMMITTEE.

The foregoing is a table of the appropriations and apportionments made by the General Committee for 1885 at its session in November.

The total is nearly $100,000 beyond the receipts of last year—and this sum is nearly $90,000 below the immediate and pressing demands of the work. Never, perhaps, did a Missionary Committee pass a resolution with such sorrowful hesitancy as the one which cut off the appropriations for new work.

Doors of opportunity, through which we could see the weary, famishing multitudes, who need the bread of life beyond the power of words to tell, had to be passed by without entering. Perhaps there was a lack of faith. Perhaps we study our ledgers more than we do our Bibles. Let the Church rebuke us, and teach us henceforth to believe that whatsoever *ought* to be done *can* be done.

SABBATH OBSERVANCE IN CHINA.

The Chinese, according to President Angell, ex-embassador to China, "subject themselves to much practical inconvenience in attempting to keep the Sabbath. They observe foreigners very closely, and often decide whether they are Christians or not by their observance or neglect of the day." The Sabbath observance of foreign residents in China is "very lax," but their "places of trade are not opened much on Sunday," and every closed shop must be a strong though silent reminder of Christianity.

Admiral Sir W. Hall relates that when captain of the "Calcutta," and stopping at Hong-Kong, a Chinese pilot who was on board, seeing the sailors assembled for divine worship on the Sabbath and relieved from their usual work, while on shore Chinese workmen of all kinds were busy at their ceaseless tread-mill of toil, said very seriously, "Your Joss (God) is better and kinder than our Joss, for he gives you a holiday and rest one day in seven, and we've only one rest-day in all the year—New Year's day."

That is what every Christian Sabbath-keeper of China leads the natives to *think*, even when they do not say it.

European and American merchants can, by mutual agreement, close all the shops in their own quarter of a Chinese city with very little if any real loss; but it is a vastly different thing for a Christian Chinaman, whose competitors and customers are chiefly heathen, to close on the Sabbath to the vexation of his patrons, who recognize no sacredness in the day, and so are driven to other dealers. Yet this is done; for example, a stanch Chinese Christian opened a rice store with a heathen partner, making the express stipulation that it should be closed on Sunday. His door thus closed every Sabbath, where no law but God's requires it, has been a silent sermon for Christianity and the Sabbath.

Another interesting case, given by Rev. Mr. Masters, a missionary in China, is that of a converted Chinese mechanic who regularly brought his chest of tools on Saturday evening to the missionary chapel and left them there until Monday, either as a testimony or a protection, or both.

S. L. Baldwin, D.D., recently a Methodist missionary in China, contributes the following incidents of heroic and trustful self-sacrifice on the part of Chinese converts in keeping the Sabbath:

"Li Yu Mi, a young blacksmith of Ngu-kang, was converted. One day in class-meeting he said: 'My neighbors said I would starve if I became a Christian, for I would not be allowed to do any work on Sundays; and that if I did really embrace Christianity they would never give me any more work. These statements startled me at first, and I scarcely knew what to do; but after thinking over the matter, I concluded that God would take care of me if I sincerely tried to obey his will; hence I embraced these doctrines, and became a Christian, and now what is the result? Why, with regard to keeping the Sabbath, I find that I now do more work in six days than I formerly did in seven; and with regard to losing my business, I never had as much work in my life as I have had since I became a Christian. My shop is frequently crowded with people who bring their farming tools to be repaired; and while I am doing their work, they keep me busy answering their questions about these new doctrines." This man became a faithful preacher of the Gospel, and has filled the office of presiding elder with great acceptability.

"Another young man was followed by his mother to the house where the Christians met, and there she beat him with a stout bamboo cane during prayer time, and took him away from the meeting. She had threatened to do this the previous Sunday if he did not give up Sabbath-keeping, but he persevered in his determination to keep God's holy day.

"One boy at Koi-hung was scolded by his guardian for going to Christian meetings on Sunday, and told that if he would not work on that day he should have nothing to eat; and for several Sundays he went without food, rather than work on the Sabbath. He became a faithful member of our Church.

"A rice merchant at Shanghai joined Dr. Yates's (Baptist) Church. People said he would have to give up his business. At first he suffered somewhat by closing on Sunday; but soon dealers from the country coming down in boats, if they arrived Saturday night, or Sunday, would keep their cargo in their boats until Monday, to sell to him, because they said they could rely upon his word and his dealing truthfully with them; and his fidelity was rewarded even temporally by his greater than usual success."—*From "The Sabbath for Man," by Rev. Wilbur F. Crafts.*

MISSIONS IN THE NORTH-WEST.

BY REV. W. REDDY.

The aspects of the missionary cause in the great North-west are at once encouraging and discouraging at the present time. The openings and demands for Christian labor are numerous and urgent.

In the Puget Sound Conference, even, there is a vast field for missionary work and missionary heroism. The fertile valleys that stretch far up into the mountains are rapidly filling up. New towns and cities are springing up as by magic. Seattle and Tacoma, Port Townsend and Olympia, especially the two former, have a growth quite incredible. Magnificent public and private buildings, schools, hospitals, and a university crown these rival cities, situated on the sound. Mount Rainier is in full view from both of them. Vessels of all sizes and grades ply the sound and pass in and out of the straits

leading to the ocean without a pilot, the waters and ways of the sound are so deep and navigable. The Indian tribes, too, are accessible, and add an important feature to the missionary work. The Chinese, Scandinavian, and German missions are full of promise.

Puget Sound Conference embraces a vast field: all of Washington Territory north and west of Columbia River and the Cascade Mountains, up to the line of British Columbia, an area of 200 miles square. The preachers are noble, heroic, enterprising men, who declared in the Conference that they only wanted missionary aid to supplement their scanty receipts, so as to "live;" but did not desire to be pampered by missionary appropriations, so as to make them *effeminate.* As to ability and enterprise, they are far ahead of the charges they serve; but these are the men to make good charges, and need encouragement and support.

The same is true, to a considerable extent, of Oregon. Though it is much the older Conference, and has much more development in agriculture and resources, it has not equal enterprise. The educational facilities in Oregon are far in advance of the more northern Conference.

Columbia River Conference covers a more rugged field, and yet the vast territory of eastern Washington and northern Oregon, embraced in their Conference bounds, is filling up rapidly, especially along the line of the Northern Pacific Railroad; and schools and colleges are being established, and Methodism is on the front line.

Sparse but growing settlements, large circuits, and limited support for the ministers, are the rule. A few good, strong stations are among the appointments. Others might soon be made so, if a larger ministerial force of able men, who are willing for a season to "endure hardness as good soldiers of Jesus Christ," were to be sent to these Macedonian fields. And why should they not be sent? The government sends out to its military stations on these frontiers some of its ablest officers and soldiers. Grant, Sherman, Sheridan, and others have been assigned to duty on these outposts of civilization. Some able and promising men from the other coast are coming, and the prayer is still made, "Come over and help us."

The Willamette University is doing a good work in aiding *the called* men in their furnishings for every good word and work.

ONE TENTH.

During the last fiscal year the corn crop of the United States was worth $480,643,400; the wheat crop, $484,675,779; and the egg crop, $475,682,889. Thus the hen has a high place as a producer of wealth. Allowing that the Methodist Episcopal Church has a membership no richer and no poorer, upon the average, than other folks, and that we have in round numbers 1,800,000 communicants; and if we concede that a fair proportion of our membership are farmers, the corn crop of Methodism is worth $17,801,607; the wheat crop of Methodism is worth $17,950,954; the egg crop from Methodist hens is worth $17,617,884.

Now behold the power of the tenth:

Every tenth bushel of corn would bring.....	$1,780,160
Every tenth bushel of wheat would bring.....	1,795,095
Every tenth egg laid by Methodist hens would bring.	1,761,788
Total.....	$5,337,043

Put the tenths of these three crops into our connectional work, and in the next ten years two things would happen. Every Western State and Territory would be pre-empted forever for Christ and his Church, and the banner of the cross would be waving in every breeze on earth. Are we Jews or Christians? Remember one tenth is absolute duty even for a Jew. To practice Christian liberality the other nine tenths must be divided with the cause of Christ. In this calculation nothing has been allowed for our great army of contributing outsiders, and they would join a giving legion like this if it should be organized. Let no one hereafter say it is too much to ask for a million dollars for home and foreign missions.

This is a good article to be read to all the Methodist farmers in the Republic. They can pay five millions without the aid of the manufacturers, merchants, mechanics, and bankers —what would it be if the whole army were called into action? O, that we may see it this first year of a new century!

YOUR OWN.

What if your own were starving,
Fainting with famine pain,
And yet you knew where golden grew
Rich fields and ripened grain?
Would you hear their wail as a thrice-told tale,
And turn to your feast again?

What if your own were thirsting,
And never a drop could gain,
And you could tell where a sparkling well
Poured forth melodious rain?
Would you turn aside while they gasped and died,
And leave them to their pain?

What if your own were darkened,
Without one cheering ray,
And you alone could show where shone
The pure, sweet light of day?
Would you leave them there, in their dark despair,
And sing on your sunlit way?

What if your own were wandering
Far in a trackless maze,
And you could show them where to go
Along your pleasant ways?
Would your heart be light till the pathway right
Was plain before their gaze?

What if your own were prisoned
Far in a hostile land,
And the only key to set them free
Held in your safe command?
Would you breathe free air while they stifled there,
And wait, and hold your hand?

Yet what else are we doing,
Dear ones by Christ made free,
If we'll not tell what we know so well
To those across the sea,
Who have never heard one tender word
Of the Lamb of Calvary?

"They're not *our own*," you answer;
"They're neither kith nor kin."
They are *God's* own, his love alone
Can save them from their sin;
They are *Christ's* own, he left his throne
And died, their souls to win.

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THE CHRISTIAN ADVOCATE.

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" 9. What We Owe to Foreign Missions. (London Times.)
" " West Nebraska Mission. W. S. W.
" 16. From our Missionaries at Foochow. Sigourney Trask.
" 23. "My Missionary Apprenticeship."
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" 16. The Japan Annual Conference. Rev. C. S. Long.
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" " Fargo, and North Dakota Mission. Wm. Reddy, D.D.
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" " Inter-Seminary Missionary Alliance.
" " Woman's Home Missionary Society.
" 30. Centennial Offerings for a Centennial School—Help India! Rev. B. H. Badley.
" " The Norway Conference. Bp. Hurst.
Nov. 6. Dakota Mission.
" " Bishop Taylor's Missionary Society.
" 20. No Need of Misrepresentation. Rev. C. S. Long, A.M.
" 27. The Battle for Religious Liberty in Buenos Ayres. By Our Lady Correspondent.
" " How Methodists Can Have Some Self-Supporting Missionaries.
Dec. 4. Christian Literature in Zenana Missions.
" " Help the India Theological Seminary. T. J. Scott.
" 11. Woman's Home Missionary Society. S. P. Thompson.
" " Some Account of Your Theological Seminary in India. Rev. T. J. Scott.
" " "Proposed Episcopal Methodist Mission."
" 18. Woman's Work for Indians. Mrs. W. A. Ingham.
" " The Franco-Chinese War and Missions.
" " The Tongue of the Dumb shall Sing. Miss Lulu Whilden.
" 25. Mr. Robt. Cush on the Ely Volume.

NORTH-WESTERN CHRISTIAN ADVOCATE.

Oct. 1. A Methodist Bishop for India. Rev. B. H. Badley, of Lucknow.
" 8. Freedom of Religion in Japan. Yuzero Motora, Japanese Student in Boston University.
" " Missionaries and War in China.
" 15. Notes from Hong-Kong. Rev. M. C. Wilcox.
" 15. The Japan Conference. Bishop I. W. Wiley.
Oct. 22. Chinkiang, China. Rev. J. H. Worley.
" " "He Gives Twice Who Gives Quickly." Rev. B. H. Badley.
" 29. The Norway Conference. Bishop Hurst.
Nov. 12. Prayer for South America. T. B. Wood.
" 26. Out of the Ruts. G. L. Haight.
Dec. 17. Woman's Work for Indians. Mrs. W. A. Ingham.
" " A Note from North China. W. T. Hobart.
" " Preachers and the Woman's Home Missionary Society. J. F. Willing.
" 24. Women as Physicians. Miss Franc Baker.

CENTRAL CHRISTIAN ADVOCATE.

Oct. 1. The Hindoos as Preachers. Rev. B. H. Badley, A.M.
" " The Lucknow Centennial School.
" 8. West China Mission. Geo. B. Crews, M.D.
" 15. The Japan Conference. Bishop I. W. Wiley.
" " Central China Correspondence. Rev. T. H. Worley.
" 22. Business Principles applied to Missionary Work. Rev. B. H. Badley, A.M.
" 29. Off for China. Rev. Joel A. Smith.
Nov. 5. Corea, the Hermit Nation. Rev. B. H. Badley.
" " Help the India Theological Seminary. T. J. Scott.
" 12. Bible Distribution in India. Rev. B. H. Badley.
" 19. Notes from India. Rev. J. A. Northrup.
" 26. The First Protestant Missions to the Heathen. Rev. T. W. Johnstone.
" " A Worthy Project Half Completed. Rev. B. H. Badley, A.M.
Dec. 17. Woman's Work for Indians. Mrs. W. A. Ingham.
" 24. A Talk with College Students. Rev. B. H. Badley, A.M.
" " Attempted Murder of a Missionary. J. W. Butler.

WESTERN CHRISTIAN ADVOCATE.

Oct. 1. A Worthy Monument to a Worthy Man. Rev. B. H. Badley.
" " Missionary Consecration of the Whole Church. F. W. Stevenson, D.D.
" 8. Letter from Chili. F. D. Newhouse, A.M.
" 15. Japan Conference. Bishop Wiley.
" 22. Lucknow Centennial School. Rev. B. H. Badley.
" 29. Fifty Leagues on Horseback in Mexico. Rev. C. W. Drees.
Nov. 5. Tour of a Returned Missionary Among the Conferences. T. J. Scott, D.D.
" " A Grand Field for Our Woman's Home Missionary Society. Daniel Wise, D.D.
" 12. Inter-Seminary Alliance. N. Wray.
" " Prayer for South America. T. B. Wood, D.D.
" " Help the India Theological Seminary. T. J. Scott.
" 19. Letter from China. N. J. Plumb.
" " From Switzerland. Rev. A. Rodemeyer, P. E.
Dec. 3. $850,000.

Dec. 3. Bishop Wiley's Last Work.
" 17. Woman's Work for Indians. Mrs. W. A. Ingham.
" 24. Methodism in Brazil.
" " The "Jiji Shimpo" and Christianity. Rev. W. C. Kitchin.
" " Missionary Voyage to India. T. S. Johnson.

PITTSBURG CHRISTIAN ADVOCATE.

Oct. 23. The Japan Annual Conference. Rev. M. C. Harris.
" 30. Views from my Bulgarian Window. Bishop Hurst.
Nov. 6. The Inter-Seminary Alliance. W. F. A.
" 13. Africa.
" 20. Centennial Offerings for a Centennial School—Help India! Rev. B. H. Badley.

ZION'S HERALD.

Oct. 1. The Indian Native Preachers. III. Ram Chandra Bose.
" " The Persecutions in Mexico. Rev. John W. Butler.
" 8. Across Two Continents; or, Four Thousand Miles by Rail. Rev. John W. Butler.
22. Babu Bose and the Native Preachers. Rev. J. M. Reid, D.D.
" " Across Two Continents; or, Four Thousand Miles by Rail. Rev. John W. Butler.
" " The Japan Annual Conference. Rev. C. S. Long, M.A.
" 29. The Centennial School at Lucknow. Rev. James Mudge.
" " The Indian Native Preachers. Rev. J. E. Scott.
" " Woman's Foreign Missionary Society. C. A. Richardson.
Nov. 5. Across Two Continents; or, Four Thousand Miles by Rail. Rev. John W. Butler.
" " A Missionary Poem. Mrs. Rev. F. K. Stratton.
" 12. American Inter-Seminary Missionary Alliance.
" 19. Ram Chandra Bose on the Native Ministry. Rev. T. J. Scott, D.D.
Dec. 3. The Mission Cemetery at Foochow. Rev. S. L. Gracey.
" 10. Woman's Home Missions. Mrs. W. A. Ingham.

CHRISTIAN STANDARD AND HOME JOURNAL.

Oct. 4. Letter from Bishop Taylor.
Nov. 1. William Taylor's Field.
" 8. Bishop Taylor.
" 15. India Rejoices. C. B. Wood.
" " Guinness and Taylor.
" 22. Bishop Taylor's "Building Fund."
" 29. The Calcutta Girls' School. Rev. J. M. Thoburn, D.D.
" " Bishop Taylor's Missions. Mrs. S. R. Boyle.
Dec. 6. Bishop Taylor's Missionaries.
" 13. Some Things I Saw in Central Africa. Prof. Henry Drummond.
" 20. A Word to Pastors on Behalf of the Woman's Home Missionary Society. J. F. Willing.
" " Bishop Taylor's Departure.

MICHIGAN CHRISTIAN ADVOCATE.

Nov. 8. The India Theological Seminary. T. J. Scott.
" 15. Pray for South America.

BALTIMORE METHODIST.

Oct. 4. A Story from Japan.
" " From Foochow. Miss Sparr, M.D.
" 11. Mission Schools in South America. C. L. R. Hoskins.
" 25. The Japan Conference. Bp. Wiley.
Nov. 1. The Norway Conference. Bp. Hurst
" 22. Bp. Taylor and Miss'y Committee.
" 29. The Japan Conference. J. S.
Dec. 6. Letter from Rev. A. W. Rudisill.

PHILADELPHIA METHODIST.

Oct. 4. Letter from Japan. I. H. Correll.
" " A Story from Japan. (Guardian.)
" 25. Letter from Japan. I. H. Correll.
Nov. 1. Letter from Japan. D. S. Spencer.
" 15. America's Gifts to India. Rev. B. H. Badley.

CHRISTIAN APOLOGIST.

Oct. 6. Korea—A Mission-field of the Future.
" 13. The Mission Spirit in the Community. George Guth.
" " Under the War Clouds—The Battle. F. Ohlinger.
" " An Idol Festival in India.
" 20. Under the War Clouds—After the Battle. F. Ohlinger.
" " Our Work in Germany and Switzerland. F. K.
" 27. The Norway Conference and the Denmark Mission. Bishop Hurst.
" " The Present Position of our Mission Work in Germany and Switzerland. C. H. Doering
" " The Hospital for Lepers in Jerusalem, Palestine. F. Müller.
" " Blessed Are the Poor in Spirit.
Nov. 3. From Hong-Kong. M. C. Wilcox.
" " Bishop Taylor.
" 10. The Needy Chapel-Building Fund of our Mission-work in Germany and Switzerland C. H. Doering.
" " Woman's Foreign Miss'y Committee.
" 17. Different Regulations and Peculiar Forms in our Mission-work in Germany and Switzerland. I. C. H. Doering.
" " A Land Without the Gospel.
" 24. Mission-Song. Julius Sturm.
" " The French in Madagascar.
Dec. 1. A Continuation of the Eleventh Chapter of Hebrews. (From the Basle Mission Magazine.)
" 8. Bishop Wiley's Last Work.
" 15. Correspondence from Foochow, China. F. Ohlinger.
" 29. Different Regulations and Peculiar Forms in our Mission-work in Germany and Switzerland. IV. C. H. Doering.
" " Something from our Mission. P. Werber.

CALIFORNIA CHRISTIAN ADVOCATE.

Oct. 1. Chinese and Japanese Mission.
" 22. Letter from Peking, China. Charlotte M. Jewell.
" " The Japanese Mission. Sho Nemoto.
" 29. Report of Superintendent G. H. Adams, of Arizona Mission.
" " Centennial Offerings for a Centennial School—Help India! Rev. B. H. Badley.
Nov. 12. Our Work in Chili.
" 19. Help the India Theological Seminary. T. J. Scott.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

THE anniversary of the Sunday-School Union was held in connection with the anniversary of the Tract Society, in St. Paul, Minn., October 4–6, 1884.

On Saturday afternoon, October 4, a Sunday-school conference was held in the Jackson Street Church. The pastor of the Church, the Rev. W. K. Marshall, D.D., presided, and gave an address of welcome to the visitors.

The Rev. F. J. Wagner, D.D., of Minneapolis, made a brief address. He noticed three important considerations in establishing success in Sunday-school work. These are: 1. A good superintendent; 2. A first-class teacher; 3. A good library. He spoke of the necessity of such a library to every school, and urged the importance of obtaining our own Church literature in preference to every other. He was followed by Dr. Vincent:

In all work we strive after new things, when old things are sometimes really the best because they are the tested things; and, in reference to moral work, they are divine things. Modes may change, principles never. The Church of the future is Pentecost seen in a mirror. The Sunday-school is apostolic in its modes; for in apostolic times they studied the word of God with prayer. Sunday-school work is divine work.

Individual effort is what tells. The pulpit reaches men in the mass; besides this there must be individual effort. This the Sunday-school affords an opportunity of making. Yet the Sunday-school of to-day does not reach the ideal. There are several deficiencies to be noted:

1. There is too much that is merely mechanical. The instrumentalities are seen rather than used.

2. Too much of Sunday-school labor is merely intellectual.

3. There is an unscientific massing of the scholars in our Sunday-schools. For the sake of effectiveness a better classification is needed.

On Sunday afternoon there was a mass-meeting held in the Opera House, with the Rev. S. G. Smith, presiding elder of the St. Paul District, in the chair.

The first address was delivered by the Rev. George W. Miller, D.D., pastor of Spring Garden Street Church, Philadelphia, Pa. :

If you want any great and permanent result you must educate for it. In some form this is the instrumentality working at the heart of all great movements. Ideas govern the world; education kindles and spreads ideas.

The three divinely ordained educators of the race are, the family, the State, and the Church. The greatest of these agencies is the Church.

Two or three considerations will show the supreme importance of the educational work of the Church :

First. We are educating human beings. An education must be fitted to call forth the peculiar powers and possibilities of human nature. It must group all the powers and qualify for all life's relations and issues.

Secondly. Human nature, in its highest and most enduring powers, is moral and spiritual. If you cleave away from man his moral and religious powers, you cut off the main and best things of his being. We are educating a being whose characterizing powers are conceded to be moral or religious.

Thirdly. There is not only a gradation of powers in man, but also a hierarchy of powers. The lower are to be under the light and leading of the higher. If the lower powers are defective, the axle of the engine is broken ; if the higher powers are undeveloped, the engineer is wanting to direct and save the whole life-movement from destruction. Only by Christian education can these *powers* in the child become POWER.

From the beginning the Church has been the great educator of the race, recognizing the agency of the family, joining it in close alliance with itself, and lending to it its own peculiar sanctions and aids ; it has sent out its catechists and established its schools wherever it has gone. But the grandest educational work of the Church is found in our modern Sunday-school movement. I hail the modern Sunday-school as at once the emblem and the agency of the universal diffusion of religious knowledge, going down into the neglected districts of our cities, and into all our rural communities, giving to the moral powers of childhood the initial training that will fit them for life here and glory hereafter.

The educational tendencies of our time make this work more important than ever. Intellectual culture is the American idol to-day. We are inconsiderate in our demands for the education of our children. Mental activity, quick-wittedness, zeal for acquirements, many-sidedness—these are the qualities coveted for them, Then, too, we mistake the true uses of education. We laud education as a ready means of reputation ; as a qualification for practical affairs ; as an available and indispensable chest of tools for the professional man, the merchant, and the mechanic. But we must have education first of all for our own sake, as the necessary complement of our being.

The greatest and most effective power is not intellectual, but religious. Our children must be religiously educated. The great classic is not Homer, nor Virgil, nor Sophocles, nor Plato, but the Scriptures of the Old and New Testaments, the former of which was for the most part ancient long before Hesiod and Homer were born. There can be no complete education without the Bible. All other text-books embrace only the finite, the Bible alone presents the infinite. It were a miserable mock philanthropy which would feed the prisoner in his cell with all the dainties of the market, and clothe him in purple and fine linen, and leave him chained to the ground. Such is the method of those who would give to childhood all the polish of earth, and yet give the child no entrance to heaven. We cannot meet the moral and spiritual exigencies of the growing millions unless we put the Bible first in the curriculum of their education. And we cannot begin this work of religious education too early. Two facts indicate the capacity of childhood to receive a richer seeding of the word of God than our scanty and half-believing hand is inclined to give. These facts are: first, faith and feeling precede mental capacity in childhood; and secondly, the universal law, that force moves in the direction of least resistance. When you have brought the child's earliest thoughts into captivity to the obedience of Christ, you have given the child his archetypal character. Continue teaching him these great truths, and it will come to pass in some rare moment that he will open to you the inner sanctuary of his being—the place where he hides his wonder about God and spiritual things. These are the great moments in your work; they come at longer intervals as the child grows older. If you know how to seize them and improve them in the one true way, handling these things reverently as in the very presence of God, the fire of the Holy Ghost will bring out in his soul the lineaments of the divine image and you will know that your child has been lifted into the realm of Christ-consciousness.

There is another educational tendency of our times which intensifies the importance of our work, namely, the secularization of public education. In all the great work of State education, it is claimed that its work, from the primary school up to the State university, must be completely secularized.

"*The queen is in her cradle, who shall rock her?*" That is the significant question of an archbishop of the Church of Rome, asked with reference to the possibility of the papal power grasping the American people in its constrictor grip. America is now the queen of the modern nations; but when compared with what she is yet to be, she is only a babe-queen in her cradle.

"*Who shall rock her?*" Shall Romanism? Take first a few contrasts between the superiority, not only intellectually and morally, but politically and commercially as well, of those nations which have the Bible and honor it, and the mental and moral stupor of those people who have only been permitted to see the ghost of a Bible in the dim and uncertain light of Roman Catholic tradition. Shall Romanism rock the cradle? No; a thousand times, no!

"*Who shall rock her?*" Shall secular education? There may be an education which paralyzes and perverts instead of leading out and perfecting the power of individual and national life. It is not for the want of a most careful and powerful system of education that China is what she is to-day. India, Egypt, Greece, and Rome had their systems of education efficient for the production of material and intellectual glories, which nevertheless involved the principles of the decay and ruin of these nations. The fall of Athenian liberty came soon after the splendid meridian of her arts and literature. The Augustan age of Rome was also the age of the downfall of the Republic. I know that the political populace was a small minority underlaid by an uneducated man. But this ignorant man had no voice in the government. The historical fact remains, that ancient liberty was ruined in the hands of the educated.

"*Who shall rock her?*" I answer, Evangelical Protestantism in any and all of her denominations, and the Sunday-school is the hand with which she shall do it. Protestantism as a belief furnishes the best possible platform for both personal and political life; and, as a matter of fact, has created and creates the best personal life, the best family life, the best social life, the purest, most orderly, and most prosperous national life of the earth. By putting into the throbbing heart of the nation's childhood this faith on which manhood and womanhood thrives best, and on which nations grow great and prosperous, we shall be rocking the cradle, not only of the Church's, but also of the "greater America's," future.

I go back three centuries. On the deck of a little vessel sailing the western ocean, where Europeans had never before ventured, I hear Columbus addressing his sailors and pointing out the goodness of God in guiding them to the shores of this virgin hemisphere. I see him landing on one of the outlying fragments of this continent, falling on his knees, thanking God in the name of Christ. The banners they carried ashore were emblazoned with the name and cross of Christ. That must always remain the first fact in American history. The island which the rising sun of that October morning revealed to view was all over-splendored with a brighter glory—the living light of the cross and name of Jesus.

To make this first fact the continuance and dominant fact is our work. In it and by it we shall confound all unwholesome education; we shall thrust the stone, which some of our would-be modern nation-builders affect to despise, under the whole fabric of society, of civilization, and of all wholesome government; we shall build up and cement together the mighty and majestic edifice of this Republic, and fasten ourselves as a helping and redeeming force on the generations.

Dr. Vincent was the next speaker:

He said that he gloried in the Sunday-school, but he gloried in the home, also, as an agency for Christian education. For this reason he would utter a righteous and indignant protest against boarding-houses, taking them from garret to cellar. Any thing that detracted from domestic life

was a detriment to the cause of religion. And a home that was a mere boarding-house did this. The home, on the contrary, should be a nursery of religion—a sort of kindergarten in which the great underlying principles and laws of divine government were illustrated plainly and emphatically. Sunday-school work, he believed, would be absolutely impotent for its best results without such home co-operation. The speaker also argued in favor of taking the children to church and putting them under the influence of the Christian pulpit, combating the idea that the Sunday-school should be regarded as a sufficient church for the children. It was only by the co-operation of these three agencies, the home, the Church, and the Sunday-school, that a proper Christian education could be reached.

Another Sunday-school conference was held on Monday morning in the Jackson Street Church, Dr. Vincent in the chair.

The question specially discussed was, What can be done to increase the compactness of the forces of Methodism, in order that Methodism may be of greater service to the world at large?

Pleas were presented by various speakers for more spirituality; fewer services on Sunday; more stress on the Sunday-school as one of the services; more social spirit in the church; better church edifices; greater instruction of our young people in our own doctrines.

The meeting then adjourned.

GERMANY.

The Rev. H. Nuelson, writing from Bremen, November 10, 1884, sends a statement of the disbursement of the last grant made, and says:

The Lord is still prospering the Sunday-school cause in Germany and Switzerland. We increased our schools to 424 (increase, 20), 1,687 teachers (increase, 60), 20,912 scholars (increase, 205), and 14,425 volumes in libraries (increase, 718). "Der Kinderfreund," our Sunday-school paper, has at present an issue of 14,050 copies, being 1,050 more than in 1883. Brother G. Junker, the editor, is doing his best to make all of the paper that can be expected. The Religious Tract Society of London has kindly supplied us for the coming year with beautiful electrotypes, and will not charge more than cost price.

The "Sonntagschul Magazin," a monthly for Sunday-school teachers, is also very ably edited by the Rev. J. Breiter, and has an issue of 1,625. Both papers are exerting a great influence for the Sunday-school cause, and the former especially is read much by outside friends.

We sold, during the current year, about 7,756 books for children, and 12,600 pamphlets and 13,000 songs for Sunday-schools.

We raised 287 marks (increase, 17) for the Sunday-School Union, and our schools raised for the Parent Missionary Society, 2,783 marks (increase, 527), say about $680. We expended for Sunday-school purposes in our work during the year 1883–84, 15,995 marks—$4,000 nearly.

OUR GERMAN WORK IN THIS COUNTRY.

The Rev. H. Liebhart, D.D., the German Assistant Corresponding Secretary of our Sunday-School Union, sent in his annual report to the Board at its December meeting. It is as follows:

German Methodism enters the year of jubilee with 1,231 Sunday-schools, 10,611 officers and teachers, and 66,045 scholars. Fifty years ago there was not one German Sunday-school in the Mississippi Valley. The one established at Cincinnati, Ohio, in the spring of 1839 being, as far as we can ascertain, the first in that section of the country. It was a very small beginning, the cradle being a rented frame church standing on the site of the present Cincinnati Arcade. There were no books, no papers, and hardly a melody; "but the Holy Ghost was there," as one of the originators of this school relates, "and he has helped wonderfully."

To-day all the German evangelical denominations conduct Sunday-school services, and the German Methodists rejoice in the success of these and their own schools. Our workers attribute their success not so much to their number and system as to the essential aim of all Sunday-school work, conversion and holiness of heart and life. Having established a good system, and growing rapidly, we are longing and working for the fruits of these methods and forces, for the gathering-in of souls.

In the last year our German schools have in this cardinal point been more successful than ever before, the number of conversions in this country and Germany aggregating over 3,000, while the additions to the Church far exceed this number. Especially gratifying is the fact that in our frontier Conferences and districts in western Kansas, Nebraska, and Iowa, in Dakota, etc., the Sunday-school work has not only begun, but is well established, enjoying as many facilities as in the older States, and bearing quite as much fruit.

On account of the General Conference session and other interferences, this year, only nine Sunday-school Conventions have been held, of which I conducted four. But for 1885 extensive preparations and plans are being made, especially for our work in the South and West.

The German Sunday-school literature is steadily increasing, our people sustaining exclusively, and with their usual liberality, our Methodist publications.

The weakest point in the German department is the Chautauqua plan or system of church lyceums. Our workers in this line are few, our means slender, and those on whom we can depend for this work are mostly overburdened with other Church duties. Still, we bravely contend with all these difficulties, and hope to conquer through faith, prayer, and perseverance. The outlook in general is cheerful. God has been with us these many years, and in him we trust for the future.

OUR AGENT FOR THE SOUTH AND WEST.

The following is taken from the last quarterly report of the Rev. A. H. Gillet, our agent for the South and West:

During the quarter ending November 30, I have attended six Annual Conferences, held seven Methodist Episcopal Sunday-school Congresses, and fourteen local Conferences. I have preached twelve sermons, attended fourteen Sunday-school sessions, held five Chautauqua vesper services, attended three teachers' meetings, delivered ninety-two addresses to congregations of Sunday-school workers, traveled 9,276 miles in the States of Wisconsin, Illinois, Ohio, Indiana, Kentucky, Tennessee, Alabama, Missouri, Arkansas, Louisiana, Florida, and Texas. During this time I have attended one meeting of the Board of Directors of the Florida Chautauqua, and kept up a correspondence averaging about twenty letters per day. I have also sent out from the second-hand book department about 200 volumes to Bloomington Seminary, Tenn., to East Tennessee Wesleyan University, and Clark University, Theological Department, besides about 850 volumes to 11 Sunday-schools in Kentucky, Tennessee, Georgia, and Alabama. I assorted and packed the books for shipment myself. I have prepared and put into the hands of Dr. Vincent a full statement of the work done, with quotations from a few of the many letters I have received. During the quarter I have mailed to all the presiding elders of the Spring Conferences in my territory copies of the inclosed circular, and have received replies from most of them. The presiding elders in our Southern Conferences have answered yes to every question, and some of them have written urgent appeals. One was in a little doubt as to the second-hand literature, but all the others affirm that it is of great help to them, awakening an interest in books and reading, and often inspiring the purchase of a new library.

In our Western Conferences the ground is more nearly occupied, though from the North-west and South-west Kansas Conferences they report serious difficulty growing out of the schools of the American Sunday-School Union, and the prevailing sentiment in favor of union schools. The letters are nearly unanimous in the expression of desire that the contributions to the funds of the Sunday-School Union be increased, so that larger and more frequent donations can be made; and nearly all agree that second-hand books serve an excellent purpose in many localities.

HOW TO TAKE A COLLECTION FOR THE SUNDAY-SCHOOL UNION.

As an illustration of what may readily be done, with a little effort, we notice a plan adopted by our church in Vineland, N. J., where the Rev. Philip Cline is pastor. From this charge we received in October a liberal collection for the Union, as we had done the year before. The method adopted was simple and easily carried out. A special day was set apart, and a special responsive service prepared, giving facts in connection with the work of our Union. The superintendent of the school, Mr. George Davidson, at our request, has very kindly sent us an account of the proceedings of the day, and the reasons for observing it. To this we gladly give room, hoping it may induce other schools to imitate the example:

We had the church dressed with flowers, etc., and devoted the entire day to our exercises. Brother Cline preached an excellent sermon in the morning, with special reference to the young and their proper training. In the evening the Sabbath-school took up the programme. The church was filled to its utmost capacity.

I can truly say that our Sabbath-school takes great interest in the work of our Sunday-School Union, and I see no reason why every Methodist Episcopal Sunday-school should not be thus interested.

I am not so much in favor of new objects or subjects for the Church's benevolence as I am for pushing the ones now existing, and so far as the Sunday-schools of the Methodist Episcopal Church are concerned, I do verily believe that all the money needed for the department of benevolence of our Sunday-School Union could easily be raised by the 21,400 schools of our beloved Church. In what better way can we educate and train our children in ways of systematic giving than by putting the Sunday-School Union into their keeping, along with the grand and glorious Children's Day. Two days in the year would do it. What Sunday-school could better spend and utilize the two days than for these objects? There is not a school too poor to do it, and if we do not train our children into ways of giving for others, what reason have we to hope for better things from them than now exist? Nor do I believe that the missionary collections would be curtailed one cent by so doing—far otherwise, they would be increased.

This indicates a growing interest in the benevolent work of our Society which we trust will spread over the whole Church. The Sunday-School Union, in connection with the Tract Society, have in contemplation arrangements for a special day on

which collections can be taken for these societies, and a special service to be used in connection with it. More of this hereafter.

ENGLISH WESLEYAN METHODIST SUNDAY-SCHOOL STATISTICS FOR 1884.

Many of our readers, we are sure, will be interested in the following statistics taken from the "Wesleyan Methodist Sunday-School Magazine:"

	Returns in 1884.	Increase on the year.
Number of Sunday-schools	6,601	53
Total annual cost of schools	£72,579	£704
Number of officers and teachers	125,013	623
Number of officers and teachers in society or on trial	101,380	533
Average attendance:		
Morning	47,697	204
Afternoon	67,861	1,205
Number of scholars	852,459	10,508
Number of scholars under 7 years of age	205,639	5,468
Number of scholars above 15 years of age	185,179	6,326
Number of scholars in society or on trial	101,999	1,560
Average attendance:		
Morning	342,575	7,204
Afternoon	548,400	9,881
Number of libraries	2,775	10
Number of volumes	789,427	8,102
Number of readers	125,284	(De. 153)
Number of schools where the Catechisms or Tablets are used	4,556	(De. 30)
Number of schools where the children are regularly taken to chapel	5,662	14
Number of Bands of Hope	2,737	188
Number of members of Bands of Hope	277,350	21,278

The last two items are of special interest. They corroborate the statements we have been hearing for several years, that the cause of total abstinence is gaining ground in Great Britain. Get the idea of entire abstinence from intoxicating liquors rooted in the minds of the children, and there will be but little doubt of the success of the movement in the coming generation.

TRACT SOCIETY.

OUR ANNIVERSARY.

THE anniversary of our Tract Society was held in connection with that of our Sunday-School Union, in St. Paul, Minn., October 4–6, 1884.

The first meeting was a platform meeting held on Saturday evening in the Jackson Street Church, Dr. Vincent presiding, at which addresses were delivered by the Rev. A. C. George, D.D., pastor of the Langley Avenue Church, Chicago, Ill., and by Dr. Freeman.

On Sunday morning the anniversary sermon of the Tract Society was preached in the First Church by the Rev. Geo. W. Miller, D.D., pastor of Spring Garden Street Church, Philadelphia, Pa. His theme was, *The Perfection of God's Law.* The text was, "The law of the Lord is perfect, converting the soul." Psa. xix, 7.

The following is an outline of the discourse:

Law is God's method of working every thing by which he reports himself to our intelligence. The great Lawgiver has subjected the universe under omnipotent legislation. More definitely the expression "the law of the Lord" is used in the Bible in two senses: the one limits it to the Decalogue; the other broadens it so as to take in the whole of revealed religion—the whole tree of life from its root in the primal promise to its sublime fruition in heaven.

The perfection of "the law of the Lord," so notable in the material world, is not less marked in the moral and spiritual, to which the text specially refers. The material works of God report themselves to us as absolutely perfect. If this same characteristic is found in the Bible, will it not become overwhelmingly evident that the same mind that presided over the formation of nature presided over the formation of this book of books, which thus transcends all human books as much as a living man, a tree, or any other created object that is a divine work transcends a statue, a picture, or any other work of merely human origin.

"The law of the Lord" is perfect in its adaptation. There is nothing in nature that is not thoroughly adapted to its immediate and remote uses. So "the law of the Lord" fits into our essential nature, into all our faculties. It is suited to our intellectual and moral powers. It is essentially a book

of great facts and principles. It challenges the exercise of the highest reasoning powers, and is an education of moral judgment. It is adapted to man as a social being. All that is mighty in creating and sustaining man as a citizen finds its perfect expression in this book. But above all it is adapted to man as a sinner. It presents a Saviour. This is the knowledge we feel more gratified to receive than all other knowledge combined; this, the knowledge which is fitted to cleave away from the soul the "body of this death," and free and fire it with eternal life.

It is perfect in its symmetry. It not only addresses all the various faculties of our nature, it addresses them in due proportion. This book, with all its stretch of history, and all its variety of authorship and seeming incongruity of materials, is all on a plan; it has the future from the first syllable to the last. It is a perfect crystal. The highest microscopic power of the most cultivated mind can discover only perfection. It is a doctrinal unit, a philosophical unit, an historical unit, because a divine unit. Like the national universe, though "wheel within wheel" there is the most felicitous balance of posts and the most magnificent onward movement toward one mighty goal, the conversion of the soul and the world.

It is perfect in the delicate truthfulness with which it reveals us to ourselves. There is a vastness of purity and of spirituality in it. The outstretched heavens are its symbol; it reaches every-where. It explores the deepest recesses of our consciousness, threading out chamber after chamber of our inner being, disclosing all their concealed imagery until our natures lie open before it, and we are made to feel that it has in it the eye of omniscience. It finds us in all the intuitions that flame out at the summit of our souls. Every man lives in public before "the law of the Lord." It describes us exactly. The photograph is correct. To feel this law searching the subtlest windings of our souls, feeling among the delicate fibers of life which no mere memory can reproduce, and binding together our whole being in one unspeakable vibration of pain or bliss, is to recognize its ideal—its divine perfection.

The last element of its perfection is its effectiveness. It is God's own law of redemption—his method of saving the soul. It was meant to convert the soul, and it does its work perfectly. In practical application it never fails. In the spring of the year 372, a young man in the thirty-first year of his life in great distress of mind entered into his garden, near Milan. The sins of his youth, a youth spent in profligacy, pressed heavily upon him. All was sad and stinging conviction. Suddenly he heard a voice saying, "*Lola lege, Lola lege.*"—"Take and read, Take and read." Regarding this as the voice of God he secured from a friend a roll of St. Paul's Epistle to the Romans. His own words are, "I seized the roll, I opened it, and read in silence the chapter on which my eye first alighted." It was the 13th of Romans. "Let us walk honestly as in the day," etc. It was enough. A single passage of God's word had kindled that great luminary which has enlightened the Church for fifteen centuries. Augustine was converted.

Look at that Saxon monk on Pilate's staircase in the Lateran. What multitudes have found their way through single passages of God's word out into the overpowering splendor of God's face! It converts the soul. It does not go begging for witnesses to its efficiency. Converted souls are its veriest commonplaces. It has them in the past written in martyr's blood, and read in the light of the faggot; it has them to-day in the jubilant shouts of the converted millions, and it will have them to-morrow and next day in increasing millions. "The law of the Lord is perfect." It does its work. It does it to-day.

This book, after all, is the great agency in our work. To study it, and understand it; to interpret it to childhood, not in the sense of the theological seminary, but so that the little ones may lay hold on its great saving truths—to unlock its treasures, or at least leave the key in their hands so that they may get at them for themselves—is the one thing of supreme importance. They must be enabled to use it as they use the atmosphere and the light—bathe the soul in it. There is a power going out from these pages, "The words that I speak unto you they are spirit, and they are life," and nothing but the words themselves can give this living and life-giving touch in the soul. Here are the great historical facts—here are the great doctrines—here are the great lines of development. These are the body. You may have each one of them, and miss the soul—the living touch of God's converting power.

Nothing can give this touch but personal contact—no account of their origin and history, no explanation of their contents. They must hear and read for themselves with a believing heart; then comes the inspiration and the uplifting of life. This book is not only a revelation of God's method of saving man, it is a revelation of the divine personality of the Saviour. Our children must apprehend him, as they are apprehended by him. They must not only "know the Scriptures, which are able to make them wise unto salvation;" they must be saved. We must therefore study and teach the word of God, not only as preparatory for a hoped-for conversion in after years, but as the living and efficient means of conversion now. The hope of the world lies in the conversion of the children.

A thoroughly Christian nation cannot be formed until this result is reached. No problem is so profound and far-reaching. This whole book needs to be restudied and restated in regard to the early conversion of the children. All our existing theologies grew up in ages of revival and aggressive evangelism. It is a broad question at which I can only hint: how to study and present this word to children so as to effect their immediate conversion. Do you see that target with its white center and several concentric rings about it? That serves to represent the accuracy of aim in our work. The outer rings represent the things about the Bible which it is desirable our children should know: the language, the customs, the history, the geography, etc. The rings a little nearer the center represent the doctrinal and spiritual meanings; but there is always the white

center, *the conversion of the soul*, and we have not fairly hit the mark until we have accomplished that.

Put this "law of the Lord" into the great throbbing heart of the world's childhood, and let its living and life-giving potencies flow out into all the relationships of a human life, and the angels will come back to earth to sing as of old, "Glory to God in the highest, and on earth peace, good-will toward men."

Special anniversary services were held in the evening in the First Church, the Rev. Emory Miller, D.D., pastor of the church, presiding.

Dr. Freeman was the first speaker, and gave a brief history of the Tract Society, described its various fields, and explained its modes of working. He was followed by the Rev. A. C. George, D.D., pastor of Langley Avenue Church, Chicago, Ill.

His address was upon the objects of the society, as set forth in the charter, namely, the diffusion of the blessings of education, civilization, and Christianity throughout the world. The dissemination of religious knowledge, he argued, was calculated to accomplish all these ends. Religious books were an educational power immeasurable in its extent. Such literature was calculated to increase individual and social well-being, and thus tended to elevate the human race wherever the books or tracts were disseminated. The speaker alluded to the vicious quality of much of the literature coming into the hands of the youth of to-day, and urged that if such trash is ever got rid of, it must be by bringing in something that is useful and elevating to take its place. He related various anecdotes and incidents to illustrate the power of Christian influences upon the minds of the young.

On Monday afternoon a tract conference was held in the Jackson Street Church, Dr. Freeman presiding.

A full assortment of all the tracts distributed by the society was exhibited, and an explanation given of the arrangement, by which they may be readily selected for distribution.

With this meeting the anniversary exercises closed.

GERMANY.

From the Rev. H. Nuelson we have received an account of the disbursement of the grant made a year ago, and the fol-

lowing report of our tract work in Germany. The letter is dated Bremen, Nov. 15, 1884.

The Annual Conference of the work in Germany and Switzerland expresses its hearty thanks to the parent society for its donation of $500 to be used for the distribution of tracts within the lines of the German and Switzerland Conference.

We printed tracts during the year 1883–84, 3,224,000 pages, mostly small octavo form. This is much more than the year previous. You will notice, looking over the statement inclosed, that we sold and distributed a good many more tracts than in 1883. Our tracts are very much preferred by a good many people outside of our Church, and it seems the demand for them is on the increase. We have added to our fine selection a few new ones, printed in smaller and more convenient form, to be carried in the pocket. We count now 254 different numbers. Our Conference raised 410 marks ($97 64) for the Tract Society, but the members of the same bought for 1018 marks ($250), for a very cheap price, 18 cents per 1,000 pages. This is the price for those that prefer to pay something for them instead of sending collections in. Of course the more we sell the more our treasury is getting diminished, as you will notice in statement. We do not possess means enough to employ a colporteur, which we very much would desire to do. A suitable colporteur would be of great value to do pioneer work.

If, therefore, it would be possible for you to add about $200 to your kind appropriation, we would be able to employ a suitable person. Such are always at hand. Now, in conclusion, let me say we love the tract cause, and a good many of our members are tract distributers. There are many of our circuits where especially the young people have formed themselves into tract-distributing societies—going from house to house and on public places and fairs, on fields and in railroad cars, distributing tracts and scattering soul-saving truth and spreading religious ideas every-where. Hundreds and thousands of poor ignorant sinners have been enlightened and saved by this work of love. Our tracts find also their way into regions of Germany where the traveling preacher has not yet come, preparing his way. Oftentimes letters come to hand in our Tract House demanding more of certain tracts that had been the instrument of awakening and conversion in such places where Methodism is not known yet by the visit of our ministers. We pray the Lord to bless the Tract Society more abundantly with means, supporting this great work in the Church of Christ! Along with your financial assistance please support us with your ardent, loving prayers, and may we see still greater things in the future!

THE NORWEGIAN LOAN LIBRARY.

Some of our readers may remember that three years ago the Board, at the request of the Rev. C. Treider, at that time Norwegian missionary for this city and Brooklyn, made an ap-

propriation for the purpose of providing a number of small libraries to be placed on Danish and Norwegian ships for the use of the sailors. These libraries cross the ocean back and forth on different ships, and have already been productive of much good.

The Rev. M. Hansen, the present missionary, sends the following report for the year 1884:

We desire to express our thanks to the Tract Society for the liberal donations they have granted us the three years we have gone on with our library work among our Scandinavian brethren who are plowing the deep waters. At last report, given February 22, 1884, we had 72 libraries filled with good useful books, all out, doing good among the sailors. Since that we have, by aid of said Tract Society and Seamen's Friend Society, got up 36 more libraries, of which we have sent out 18. The committee appointed by the Quarterly Conference has by aid of our pastor tried to get the best and most useful books they could. We have received many encouraging letters from captains and others, who are all very thankful, and are telling us of the great fruits grown from the reading of our library books. Inclosed you will find an account for the use of the money received this year. May God bless the Tract Society richly! We hope that when next year we are in need of money to continue our work, they will be so kind and liberal as to grant us the same amount as before.

Accompanying this report are some very interesting letters from officers of various ships which have been thus supplied with religious reading. We are sure that no one can read these simple statements without feeling that the money thus expended has been well invested. These are but specimens of the letters the missionary receives from his fellow-countrymen:

STETTIN, May 13, 1883.

Dear Pastor: Loan Library No. 37, which I received of you in Brooklyn a few months ago, has been transferred to bark "Ragnhild." I am very thankful to you for the time I have been permitted to use the books. I have lent them to all the sailors, and I believe that they have been much interested in reading them, as they have become more quiet than usual. So I think it is a great blessing to distribute books that can bring joy and comfort to some soul. As for myself, I will say that I love Jesus, and it is my desire to serve him.

O. K. OLSEN,
(2d Mate Bark "Islay.")

COPENHAGEN, June 25, 1883.

Rev. Chr. Treider: The books that I received from you have been well used by every body on board. We got five new men in New York who

were very ungodly. I gave them some of the books to read, and I noticed that for every day that passed they became more quiet and peaceable, and I did not hear any more swearing among them. I shall always remember the blessed time we had among you while in New York.

TH. ANDERSEN,
(1st Mate of Bark "Woge.")

ARENDAT, April 22, 1884.

Dear Friends: We feel to express our thanks to you for all the good we received among you the time we were in New York, and especially for the little chest of books which you were so kind as to lend us. The books have all been well used, both by me and my crew, and I deem them to be some of the best I ever have read. When in Rotterdam a few weeks ago, I brought them on board to the captain of ship "Freya," from Fjorno, who promised to deliver them to you when used.

C. A. OLSEN,
(Capt. of Bark "Delphin.")

IMMEL, July 3, 1884.

Rev. M. Hansen: The library which I received when I last was in New York is in good order, and we use the books as well as we can. We just got a new crew in Norway, and it makes me glad and happy to see with what great interest they read them. We are very thankful to you for trying to do something for us that plow the deep waters. May God bless you, and help us all to live so that we at last may gather in heaven!

O. K. OLSEN,
(1st Mate of Bark "Vegar.")

The American Seaman's Friend Society assists in this good work, and occasionally some personal donations are given. The plan pursued is certainly a very effective way of spreading the truth. Sailors, when at sea, often have moments of leisure when they can read, if the means are at hand. It is well to furnish them good reading, else they may find that which is not good. If any of our readers are disposed to help in this good work we shall be happy to forward their donations to the proper place.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884. ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

.....

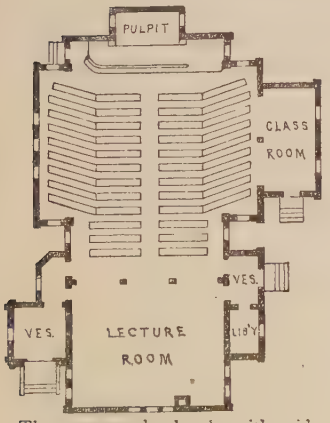
to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

☞ See page 46.

OUR MODEL CHURCHES.



The tower may be placed on either side, as streets require. The above perspective shows it on one side and the ground-plan on the other.

This represents one of the several new designs which will appear in the catalogue for 1885, which will be ready in March. It has been built for our German congregation in Kansas City, Mo. The audience-room will seat comfortably 250, the lecture-room 100, and the class-room 30. The walls are of brick to the square, and the gables covered with slate or shingles. The ceiling is finished in wood, with exposed rafters.

The pastor, Rev. J. G. Leist, reports concerning it:

People say that our church is the most attractive one in Kansas City. We have put in the best seats in the market, and better pulpit and altar rail than the drawings call for, and the entire cost is $5,650. Whenever I may have to build again I will get plans of you. Bishop Warren, who dedicated the church, said, "It is a perfect gem of beauty."

The paper imitation of stained glass on the windows is all right and gives good satisfaction.

OUR ARCHITECTURAL DEPARTMENT is giving great satisfaction, and we are enlarging it every year. Our new catalogue for 1885 will be ready in March. It will be sent to those asking for it (and inclosing 3 cents postage) with a view to selecting plans for building church or dwelling. Others can receive it by inclosing twenty cents in postage-stamps. Those intending to build either church or parsonage should send for a catalogue, and select plans before commencing to build. The parsonage plans are suitable for other dwellings, and will be furnished to any on terms stated in the catalogue.

Address Rev. A. J. KYNETT, D.D., No. 1026 Arch Street, Philadelphia, Pa.

PAPER IMITATION OF STAINED GLASS.

Five years ago we satisfied ourselves of the value of this article as an inexpensive substitute for stained glass. It is well adapted to comparatively cheap churches, and to the ornamentation of the windows of churches already built. Our architect has improved the patterns each year, and informs us that it has been ordered for over six hundred churches, and gives universal satisfaction where put on according to directions. For further information see the colored illustration. For samples, and to fill orders, address BENJ. D. PRICE & CO., No. 1026 Arch Street, Philadelphia, Pa.

WITHIN TWENTY YEARS the total number of our churches has increased from 10,000 to 19,000, and their value from $24,000,000 to $70,000,000. Of these, 5,000 have been aided by the Board of Church Extension with donations of $1,650,000, and loans of $850,000. Hundreds more are waiting for help to arise and build.

SYNOPSIS OF REPORT OF THE BOARD OF CHURCH EXTENSION FOR THE FISCAL YEAR ENDING OCTOBER 31, 1884.

The report of the treasurer for the fiscal year, beginning Nov. 1, 1883, and ending Oct. 31, 1884, given in our published report for the year, in detail, shows:

Balance from last fiscal year:		
In GENERAL FUND	$21,499 92	
In LOAN FUND	83,094 78	
		$104,594 70
The receipts during the year have been:		
On GENERAL ACCOUNT, for donations, etc.	$151,577 46	
On LOAN FUND, for loans to churches, etc.	71,417 55	
		222,995 01
Giving a total for use of		$327,589 71
Our disbursements during the same period have been:		
On GENERAL ACCOUNT, donations, etc	$140,418 60	
On LOAN FUND, loans to churches, etc	115,906 13	
On LOAN FUND, marketable securities	70,000 00	
		326,324 73
Leaving a balance in hand of		$1,264 98

We have aided churches during the year as follows:

By donations alone	266
By loans alone	71
By donations and loans	146
Total	483

Being something over 9 churches per week, and 41 more than during the previous fiscal year.

A comparison with the receipts of last year shows:

On LOAN FUND, a decrease of	$57,498 07
On GENERAL ACCOUNT, collections, etc., an increase of	12,681 67
Showing a net decrease of	$44,816 40

This decrease is all of receipts in the Loan Fund, and is more than covered by two items, as follows:

Subject to life annuity	$40,296 65
Property sold	9,432 48
	$49,729 13

There has been an increase of receipts, from collections and other sources on General Account, of $12,681 67. These facts show that, notwithstanding the decrease of aggregate receipts, the steady growth from regular sources of revenue, and especially where most needed, has been maintained.

Inasmuch as so large a proportion of the balance in hand at the beginning of the year belonged in the Loan Fund, and was subject to life annuity, we deemed it wise to place $70,000 in marketable securities, as shown above, that could be made available at any time if required for loans in aid of churches, and yet bring larger interest than could be realized on average deposits.

Experience has taught us that it is wise in all cases for us to grant aid to churches *on condition* that the people immediately interested shall do the remainder required in order to complete the enterprises severally. Under this policy, which has prevailed for some years, we close the fiscal year, October 31, 1884, with applications granted, on conditions to be complied with, to 194 different churches:

For donations of	$33,775 00	
For loans of	31,875 00	
		$65,650 00

Besides these, we have on file, not yet considered, applications from 91 different churches, asking:

Donations amounting to	$17,000 00	
Loans	15,625 00	
		32,625 00
So that to provide for cases now before us would require		$98,275 00

These facts make it manifest that every possible effort should be made to increase our receipts, especially of funds available for donations to churches. To the wants arising from the ordinary growth of the country must be added those coming out of the present extraordinary development of the Western States and Territories. We have not been able to keep pace with the rapid progress in the material development of the country, especially in the new Territories and along the lines of our great railways. To plant our Church successfully, it must be done at the proper period of development, and the country will not wait for the slow movements of any Church.

Never was the language of the Master to his disciples more appropriate than now to us, "Lift up your eyes, and look on the fields; for they are white already to harvest."

The progress of our work depends almost wholly on the effective superintendency of presiding elders and the diligence of pastors. The growing improvement in this respect gives us increased hope for the future. We have knowledge of some presiding elders in whose districts our collections have been more than doubled in a single year, and we know of no case in which pastors have faithfully presented to the people the facts concerning our work without most gratifying results.

The provisions added by the General Conference for securing attention to the two sides of the account, where a definite amount is asked for benevolent purposes, will, we trust, contribute still more to this improvement. More careful attention of pastors and Quarterly Conferences will be secured by question 9, section 3, paragraph 102, page 72, of the new Discipline: "What amounts have been asked and raised for benevolent purposes this year?" "For Church Extension?" etc.

We earnestly entreat all pastors to present this cause fully, as the Discipline provides, so that when the question shall be asked at the Fourth Quarterly Conference a generous answer may be returned.

The plan for inviting special contributions of $250 each for frontier churches has been of great service during the past year. 84 special contributions of this class have been received, aggregating $21,000. Of these, $7,500 are included in the credits to Conferences, and the remainder, $13,500, to the persons making the offerings. Two such special gifts remained to be placed at the close of the previous year. This has helped us greatly in the most valuable part of the work we are called to do—most valuable because done where there is the largest increase to be realized. We renew and urge the appeal upon all our friends to continue these gifts; and we earnestly appeal to every co-laborer in the Church to help us in every possible way to carry forward Church Extension with increased efficiency.

In the discharge of the trust committed to us by the Church,

we have carefully provided for the safety of the money and property intrusted to our care. All deposits of money are made by direct order of the Board in a reponsible trust company to the credit of our treasurer, and all drafts on the depository are made by order of the Board, certified by the corresponding secretary and treasurer. We have provided fire-proof safes in the office for the care of securities held for loans to churches, and a safe in a responsible trust company for the care of negotiable and registered securities, to which the treasurer has access only in the presence of the corresponding secretary or a member of the executive and finance committee. No loss of money or property has ever occurred, and we believe these measures afford adequate protection for the funds and property intrusted to the Board of Church Extension.

OUR CHURCH EXTENSION ANNIVERSARY.

Our anniversary was held in Philadelphia, Friday evening, Nov. 14, and was divided into two sections. That for the northern portion of the city was held in Grace Church, and that for the southern in Ebenezer Church. The large congregations filling both houses indicated the interest that the Methodists of Philadelphia take in this cause.

In Grace Church Bishop Bowman presided, and addresses were delivered by Bishops Walden and Mallalieu, Rev. G. W. Gue, and Chaplain M'Cabe.

In Ebenezer Bishop Merrill presided, and addresses were delivered by Chaplain M'Cabe, Rev. Dr. Hatfield, and Bishop Fowler. Our space permits only the briefest outline of these excellent addresses.

Bishop Walden said:

In judging of any of the agencies of the Church, we inquire as to their efficiency in their relations to the aggressive work of the Church. To this test we bring our Board of Church Extension.

In the aggressive work of the Church the church edifice, or, as we of the South say, the "church-house," is essential to the prosperity and power of the Church in its varied work. My attention has been specially directed to this work in the Southern States. Within the last three months I have had occasion to observe the relations and work of some 400 churches planted in the southern section of our country, and I may

say in a sentence that they faithfully represent the spirit of Methodism; that they hold aloft our standard; and are, under many discouragements, laying the foundations of a glorious future. They are loyal to our doctrines and economy, and seek the souls of men.

One of the most important reforms sustained and carried forward by our Church every-where is the temperance reform. Our churches are fully committed to it, and every-where stand firmly on one platform of total abstinence for the individual, and prohibition of the traffic.

It is important also to remember that the Church is the great educator of the public conscience. This work is vital to the interests of society every-where. That which procures the righteousness, which exalts a nation, is not so much the educated head as the educated conscience. The daily press and our public schools educate and inform the intellect, but not the heart. Without the churches, aided by our Church Extension Board, hundreds of communities would be without this education of the heart, and the children would grow to maturity without the gracious influence of the word of God. A spiritual destitution would prevail, the results of which no man can measure. Let our churches do their work, and the people will discriminate between right and wrong and feel the obligation of the right.

Along with this educational work of the Church is its evangelistic work. These church-houses provide pulpits from which the Gospel is preached to the people, and thousands are turned from sin to righteousness, and the children trained in the nurture and admonition of the Lord. I therefore bid this society God-speed. I rejoice over the 483 churches aided the past year, and plead that the society may be made stronger, that it may speedily respond to the calls of the more than 200 now at its doors.

Twenty years ago the present secretary of this society came to the General Conference, in this city, with this Church Extension idea upon his heart. He led the way to the organization then effected, which has accomplished the great work of the last score of years. God bless this society, and lay its claims upon the hearts and consciences of our people!

Bishop Mallalieu said:

The Board of Church Extension has had an existence of twenty years. I rejoice that the man who brought the idea to the General Conference in Philadelphia twenty years ago is here to-night.

I remember once visiting St. Paul's in London, and noticed over the western entrance these words: "Sir Christopher Wren. He lived to be 92 years of age. He spent his life in doing good to others. If you would see his monument, look about you." I rejoice that Dr. Kynett is still alive, but his monument is in thousands of churches spread broadcast over this land of ours. In these twenty years the society has assisted in the erection of thousands of churches, and has raised and disbursed hundreds of thousands of dollars, and, so far, not a dollar misappropriated or lost. Magnificent record!

This society is worthy of our confidence because it secures the homogeneousness of our Methodism and makes our churches one, binding our people together in faith and works. The funds are gathered from all parts of the country; from Maine to the Pacific coast. Think of its history, its grand projects, and its wonderful achievements! It is worthy of our confidence because of its social constructive forces. Every Methodist church built by this society is the center of intellectual and moral power in whatever community located. In every one of their pulpits is a man above the average of the community in education and intelligence, who has for his standard of morals the Ten Commandments and the Sermon on the Mount, and is a recognized embassador of the court of heaven. It is a grand thing to have thousands of Methodist ministers in Methodist pulpits in this land of ours. Every church established by this society is a point from which emanates spiritual influence and power molding the natures of men for time and eternity.

Our country is new. We are nation builders in a more emphatic sense than any people that have ever preceded us. Two hundred and fifty years ago there was only a handful of people in all this broad domain; now there are more than fifty-six millions. Then, as far as property is concerned, we had nothing, or next to nothing; now the valuation of this country is forty-four thousand million of dollars—a perfectly incomprehensible sum. From 1860 to 1870 inclusive 2,466,752 emigrants came to our shores; from 1871 to 1880, 2,944,695; in 1881, 720,045. During the last sixty years almost 12,000,000 of people have come from the old countries of Europe to make this land their home. They must, of course, have aid to secure churches or they will be destitute, as the vast majority of them are poor when they come here. We fail to realize the growth of the country, and so do not appreciate our opportunities and obligations.

In 1790 the center of population was Baltimore. Now it is west of Cincinnati. In 1830 there were 23 miles of railroads, and that is within the life-time of a good many people in this audience to-night. In 1883 there were 119,937 miles of railroads, and during the three years of 1881, 1882, and 1883, 29,341 miles of railroads were built. These figures mean something. In 1790 there were 75 post-offices in this country; the post routes amounted to 1,875 miles; the revenue arising from these post-offices was $37,935; the cost was $32,140; the salaries of post-masters, $8,198; cost of transportation, $22,081. Now hear the next statement. In 1883 there were 47,863 post-offices in the country; 353,166 miles of post roads; the revenue amounted to $45,508,692; the cost, $42,816,700; salaries, $10,315,394; the cost of transportation, $23,670,666. These figures speak with more force of our national growth than any rhetoric possibly could.

The demands of God rest upon this Church, with the multiplying millions of this land, to see that they are provided with houses of worship; and we shall answer to these demands in proportion as we forward the work of our Board of Church Extension. I wish every Methodist on this continent would combine these three things in behalf of this society: First,

sympathize with its efforts; second, pray for its success; and third, to give your money, so as to make your sympathies and prayers effectual.

Rev. G. W. Gue, of Central Illinois Conference, expressed his pleasure in being present and sharing in the proceedings of the General Committee. He said:

In Illinois, where I come from, this society has done a great and good work. While our best churches, similar to this in which we meet to-night, are built by our own efforts, there are many that could only be built with aid from this Board.

I was once appointed to a church which cost $18,000, and that had been distressed with debt for fourteen years, and was then about to be sold by the sheriff. Our women and others went begging from door to door, and after doing all we could, we appealed to this society for aid. Some of us gave more than we were worth in this world's goods, and with the aid from the Board of Church Extension saved the property. The Church has since grown stronger, and has returned the aid received from the Board. Other denominations push this kind of work in our country very earnestly. I once preached in a town where another denomination boasted that they had sixty Methodist families in their communion. I do not believe in proselyting, but think it right to recover stolen property wherever found. Our Church is the pioneer in all that western country, and should provide for its own and do its part to meet the religious wants of the people at large.

Chaplain M'Cabe said:

There is no reason why an advocate of missions should not speak for Church Extension. I propose to speak whenever and wherever I get a chance for this great cause. A man does not easily lose his love for a cause which he has cherished for sixteen years. I have put sixteen years of hard work into Church Extension, and I love it, and will love it forever. Do you realize the grandeur of the fact that within four years 1,671 churches have been aided by this Board—more than one a day for the last four years, and during the last year over *nine* per week? Surely it is not an idle prophecy to say that the time is near when we shall build two churches a day. I have not been permitted to see it in my personal relations to this cause, but shall see it all the same.

Put down this fact, that the Board of Church Extension has already helped 500 more churches in this country than the Congregationalists have built since the Pilgrim fathers landed on Plymouth Rock. This organization has already come within 1,500 of as many churches as the Roman Catholics have built in all this Republic from sea to sea, and from the lakes to the gulf. I am disappointed that the best man available has not been appointed to take my place. This Board should have a regular annual income from collections of $250,000 a year. It can use it to great advantage. The rapid growth of the country requires it. When I first entered the State of Kansas there were only 25 churches and half a Con-

ference in all the State; but now we have 385 houses of worship and four Conferences in that State, and nearly every Methodist church in the State has been helped into being by this Board. Though I have been assigned to duty as Missionary Secretary, I intend to help this cause whenever opportunity offers, until the prophecy shall be fulfilled,

"We're building two a day."

Doctor Hatfield spoke of the obligation of all to use money as stewards of God. He said:

This is not a question that concerns the rich alone, but every man, in proportion as God has prospered him. Each must give account of himself, and all have a measure of responsibility. Men may choose what they will do with their money. They may spend it on fine dress or luxurious furniture, or hoard it, or they may use it for blessing others. The question of its use lies at the root of benevolence. We can find men enough and openings enough for Christian work, but not money enough; and among the things greatly needed are churches for the worship of God. Man needs a religion as truly as that he needs bread and water; and without religious development he is dwarfed and one-sided. Those who have been trained in religious life may for a time maintain private and family religion, but unless there are churches and provision for public worship, I am sorry to say many fail to maintain private and family religion. The house of God, the Holy Sacraments, reverence for God's day, hymns of praise, public worship, are absolute necessities in every community. In our rigorous climate people cannot worship God under the open sky. Religious homes for the people on the Sabbath are as necessary as homes for them on the week day.

I commend to you this work of Church Extension as worthy of your hearty support.

Bishop Fowler said:

The sum of what I desire to say will be to indicate how your gifts to Church Extension are expended. Some of it is expended here in Philadelphia—quite too much in proportion to the needs of all. Some in the South—much less than we shall have to use there in the future. Some in the West—only a small per cent. of what ought to be expended there now. If you could travel with me and see the wants and opportunities of the field, you would cheerfully more than double your contributions to this cause.

The world has been seized by Satan, and fortified on every side, and the fortresses filled with evil spirits. The conquest of the world for Christ means a long and desperate struggle. You may run down the foe with railroads, you may frighten him with cavalry, but to take and hold the world requires permanent positions, well fortified, commanding the field. To do this requires churches, where the ranks may be recruited and faith and courage be renewed.

In the South we have a good many churches—I think about 3,500

built since 1864. They have accomplished much, but more remains to be done. I can show you whole counties that have been inhabited for half a century, in which you will not find a single church worthy of the name. I can show you county-seats, where the populations run up into the hundreds, in which there has never been a Protestant church since Adam sinned; and take cities, towns, and county together, more than half of the buildings called churches never had a pane of glass in a window. Thousands meet for worship in places that you would hardly use for cow-sheds. Our 3,500 churches have given inspiration to better things. In one of the southern cities a pastor of the Church South said to me: "I am glad your people have come. For fifteen years we have been trying to get a decent church. Your work has inspired our people, and I hope by perseverance, through your example, we shall do better."

You have heard much about the West, and there is much to hear about. You have but little idea of the immense distances. On my way to a Conference in Montana I stopped for dinner, and the lady of the house inquired where we were going. We said, "To Bozeman." "O," said she, "I know where that is; you go up the *cañon* back of the house, and it is just over the divide." It was growing dark, and I supposed we might reach there about ten o'clock. We found opportunity to camp six times on the way, for it was 160 miles distant. It is no uncommon thing to find the extremes of a preacher's circuit 200 miles apart. I could show you circuits that would be shortened if Albany, N. Y., were at one end and Philadelphia at the other.

We have two little Territories, Dakota and Montana. They lie side by side, and look small upon the map. To-day we set apart $4,000 for Dakota, and $2,000 for Montana, which, on certain conditions, may be drawn, to aid in building churches within these two Territories. Now, do you know how large they are? Let me indicate. Suppose we put a line down from east to west through these two Territories. Now place one end of this line at Portland, Maine, then carry the other end to Boston. Bring it on to New York, and here to Philadelphia; go westward to Harrisburg; over the mountains to Pittsburg; on to Columbus. Pull it a little, and you go on to Indianapolis, and on beyond Indianapolis to the Mississippi River before your line is straightened as it was when stretched over Dakota and Montana; and yet only $6,000 can be set apart for Church Extension in that vast region, into which the people are pouring by thousands. Think you that is more Church Extension money than we know what to do with?

Within a year I visited a Conference in Iowa, and a brother said: "In 1848 I organized the first Methodist class west of the Mississippi River." That was thirty-six years ago. Now we have not less than 76,000 members and 78,000 Sunday-school children in the State of Iowa alone.

We shall repeat in Kansas, in Nebraska, in Dakota, in Minnesota, in Montana, in Washington Territory, in Idaho, in Oregon, in California, substantially what has been done in Iowa. Now we have in that vast region 500,000 or 600,000 members. If our opportunities be faithfully im-

proved, what shall we have thirty-six years hence? We are in at the beginning, and ought to grow even more rapidly than the population. If we do as well in the future as we have in the past, Methodism will overtake the population before the close of its second century. The day is not far distant when we shall see this goodly land of ours by majorities under evangelical Christian influence. Let us hasten the day.

Yonder, on the Southern Sea, is a sailor standing at night on deck, and calling to the watchman up in the rigging, "Watchman, what of the night!" The watchman, looking up, sees the most magnificent constellation ever exposed to mortal vision. He knows it is "the Southern Cross," and answers: "Aye, aye, sir! the morning is coming, the cross begins to bend over us." So, as I look out over the darkness of this present hour toward the future, I say: "The morning cometh, for the cross is bending over all this land."

EXAMPLES OF WORK HERE AND THERE.

The demand for facts showing the character of our work and indicating wants of the field is reasonable, and we respond with a few for this number of the MANUAL.

ANDERSON—South Carolina Conference.—A lady, a generous friend of our cause, furnished $250 for building a church at a specified town in South Carolina. The people of that town being unable to comply with the conditions, we were authorized to place her gift at Anderson. With this aid the society there began to build, but in February, 1884, their church was blown down. This made additional aid necessary, which was granted as a loan to the amount of $300. With this donation and loan they built by our plan No. 3, A, size 28x50, at a cost of $1,600, besides the ground. Under date of Dec. 23, the pastor, Rev. B. F. Witherspoon, writes:

We have our church completed, and it was dedicated by the presiding elder November 30. With the aid given us by the Board of Church Extension we are free from debt, except only the loan due you. We should have raised part of that but for the heavy rains interfering with our congregation for three weeks past.

We are told by our citizens that ours is the prettiest church in the city. Several ministers, including the pastors of the Presbyterian and Methodist Episcopal Church, South, are among the number of admirers. The Presbyterian minister called at our parsonage a few days ago, and took a good look through your catalogue of church plans, and then said, "We are going to build a new church, and want to select from your catalogue; will you lend it to me for that purpose?" I consented, and he now has the catalogue.

So it would seem that the building of neat and tasteful churches by our colored brethren in the South, and the enterprise and thrift required in so doing, will contribute largely to the era of good feeling between the races and among all the churches. We are glad to promote this end.

CLEVES, OHIO—Cincinnati Conference.—With a donation of $200 the brethren of Cleves built by our plan No. 35, size 32x54, including recess, at a cost of $2,600. In acknowledging the donation, the pastor, Rev. W. Mahon, under date of Dec. 22, says:

We have had a hard struggle for this church, and the burden of care has been heavy. But, thank God! your help enables us to see the near realization of our hopes and prayers. We have a delightful little church ready for the seats, with a fair prospect of soon finishing it. Your help inspired the people with new zeal, and every thing is being done that is possible. Accept thanks for kindness and promptness in granting this aid, and may God bless our Board of Church Extension!

BURKHARTE CHAPEL, LEE CO., VA.—Virginia Conference.—The mountain regions of the Old Dominion will compare with any other field for opportunities to have a hard time in church work. Early in June we donated $125 to aid the above church. Under date of October 21 we have reports from the pastor, from which we extract the following:

I had a delightful day Sunday, Oct. 19, in dedicating our church on Reed's Creek. The church is completed, except seats and window blinds, and I have in hand $19 50 to help finish. About 500 persons were present at the dedication, and our collection amounted to $5 20, giving me $24 70 for work remaining to be done. It is a beautiful church; the first built in all this region by our Church Extension plans, and we are very thankful for the help received. This part of Virginia is being settled by people who are members of our Church, or in sympathy with it.

I have another church building on hand, and have 12,000 feet of the lumber required. The lumber for the church now being built has been cut by hand with whip-saw, the wages of the men being 75 cents per day.

Please send me another blank form, so we can ask for needed aid.

PLEASANT VIEW, MITCHELL CO., KANSAS—N. W. Kansas Conference.—In August we donated $250 to aid this, as a frontier church. It was built by our plan No. 2, size 25x42.

Under date of Nov. 25, Rev. H. D. Fisher, District Superintendent of the American Bible Society, writes of the dedication:

I have just dedicated our new church in Bloomfield Township, Mitchell County, known as "Pleasant View Chapel." The plans and specifications were strictly followed, with the addition of one-inch sheeting put on diagonally on the inside of the studding, and slats for lathing, making a dead air chamber between the sheeting and plastering, thereby making a much warmer and stronger house. I have preached in hundreds of churches, east and west, and have dedicated many, but never saw a little chapel more complete than this. It is seated with chairs, aisles covered with matting, altar and pulpit fitted up nicely with ingrain carpet. The pulpit is made after the pattern shown in the book, and furnished with plush-covered chairs, presented by a lady who paid for them by weaving carpet by hand. The entire cost is $1,653 27. It is a perfect beauty, and the people are in ecstasies over it, and abundantly thankful to the Board of Church Extension for the help received.

KINGSTON DISTRICT, TENN.—Holston Conference.—Rev. L. B. Caldwell, presiding elder, urges strongly the necessity of Church Extension aid for his district, and makes appeal for special gifts of $100, with which to secure the erection of suitable churches. We will gladly receive and apply any special gifts for this purpose, but urge pastors every-where to take liberal collections, and then such special necessities can be provided for in the ordinary way.

We give the following extracts from Brother Caldwell's letter, dated Dec. 17:

We have charges here that have been occupied by our Methodism for ten or fifteen years, on which we have not a church building worth $100. Yet all these years we have been expending money in this work. It is impossible to save the fruits of revivals unless we have churches in which to house our people. You will hardly credit the statement, yet I make it with a knowledge of the facts: With $2,000 I can build 20 churches in this district which would cost in the North and West from $1,200 to $3,000. In most of these localities I can buy the lumber needed for from $7 to $10 per thousand feet, and get labor at from $1 to $1 50 per day. In many cases, if I could only furnish windows and hardware, I could have churches put up without delay, and these, too, in regions where there can be no reasonable question about the stability of our Church; for this whole mountainous country is in cordial sympathy with us. If you can with $250 each secure 400 churches on the frontier, worth not less than $1,250, we can secure 100 in this mountainous region, worth as much, though costing less, for $100 each. Our work is suffering for want of such aid. If you can come to our assistance as indicated, I do believe that you will see the most wonderful work of church building you have yet witnessed.

KETCHUM, IDAHO TERRITORY.—This is a town of four years'

growth, with a population of about 800, and is the present terminus of the Wood River branch of the Oregon Short Line Railroad, leading from Granger, on the Union Pacific. An application came in November, asking donation of $500 and loan of $500, to aid in building. Twelve pages of legal-cap, well filled by Rev. A. J. Joslyn, describes the situation. We give a few extracts :

I came to this place Jan. 7, 1884, not as pastor, but in quest of health for my wife. I found Methodism without representation. The citizens of the place, not belonging to any Church, invited me to preach for them. A small hall was procured and the services commenced. In a little while we received 24 members. The accommodations being too small, we applied for the public-school house, but were denied through the influence of persons unfriendly to us. The hall being sold to other parties, we were without a place of worship. On the evening of April 14 I called our friends together at the largest private house we could get, to consider the question of building a church. Money! we had little or none. Of course we thought and talked of our Board of Church Extension, and the possibility of getting help. Hitherto this region was in Columbia River Conference, and we were told that the amount authorized had been appropriated, but we anticipated being separated by midsummer, and indulged the hope that we might get aid. A resident lumber-dealer proposed to let us have material and wait till fall for pay. We raised what we could, and contracted then and there for a lot, 55x150 feet. The next morning we began shoveling away the snow, then about two feet deep. In two days we were ready for the material and the workmen. We had no money to hire work done, so, shouldering saw, hammer, and square, I led the way. Men, women, and even children came through the snow to help as they could. The first nail was driven by a lady late of New York city, and the work progressed rapidly. On the evening of April 26 it was in condition to be occupied. Sunday morning, April 27, we held our first service in our new home. I discoursed from the words of Nehemiah: "The God of heaven, he will prosper us; therefore we his servants will arise and build:" for the people had a mind to work.

Do you ask why we did not send for plans? I answer, The people were waiting for the snow to disappear, to commence work in the mines. A few weeks' delay and we could not have secured their service. Being a carpenter myself, we followed closely your plan No. 3 of the catalogue. It is a balloon frame, well supported and strongly built. When finished it will be weather-boarded on the outside of the present sheeting, and on the inside papered over cloth, making a pretty and quite durable finish. We have paid for the lot, windows, lamps, carpet, and for labor, and are in debt for material. We hoped to raise something during the summer, but business has been so entirely prostrated that very little can be done. Having done all we can, we appeal to you for the needed aid. If you knew

our situation you would cheerfully give us $1,000. The people came here in search of wealth, but the results common in mining regions will be theirs. Most of them will live and die here in comparative poverty. Mormonism, with its leprous touch, presses hard upon us from the South, and a very few Christian people, led by two Methodist preachers with their families, in this Wood River country, stand sentinels on this outpost of our Zion. They are really beasts of burden, as well as sentinels, through summer's heat and winter's cold, with the merest pittance doled out to them quarterly by the Church they serve. Why is it that other Churches provide more generously for their missionaries in this mountain region? Give Idaho, Washington, and Oregon generous Missionary and Church Extension aid, and this wilderness will bud and blossom religiously as its natural resources shall be developed, and in due time the richest fruit will be gathered.

With the knowledge that such openings exist, it would seem impossible for any brother pastor to neglect or slight the Church Extension collection, and with all fidelity by all, it will be many years before we can do, as fully as we should, the work assigned us. It is with sincere regret that we must add, that the means at our disposal compelled us to cut down the request made nearly one half. We responded with the offer of a donation of $300 and loan of $300, on condition that the people on the ground shall provide the remainder needed.

ATTENTION, PASTORS AND COMMITTEES.

The *Corresponding Secretary* has prepared copies of the map bound herein and similar sheets, with additional hymns and tunes and valuable information—the whole admirably adapted for use in Church Extension anniversaries and services in church and Sunday-school. They embody, in the best and cheapest form, the information which pastors and Church Extension committees are, by the Discipline, required to provide. They are requested to order enough to supply each church at the time of taking the collection, inclosing, to cover cost, $2 per 100 copies, or $5 for 300 copies. The amount so advanced may be deducted from the collection when taken.

Address A. J. KYNETT, D.D.,
1026 Arch St., Philadelphia, Pa.

FREEDMAN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: METHODIST BOOK CONCERN, 190 WEST FOURTH STREET, CINCINNATI, OHIO.

WORK: THE MENTAL AND MORAL ELEVATION OF FREEDMEN AND OTHERS IN THE SOUTH.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

$_____

_____

and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say:

_____

_____

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, ETC.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

OUR PROFESSIONAL SCHOOLS.

"Heaven bless their schools of the prophets!" says Dr. Haygood, after expressing his confidence in the reality of the religion among our colored people in the South. "How urgent the need and how sacred the duty of preparing those of this race whom God calls to preach to their people! Heaven bless the men and women who have given money and personal service for their education! Never was money better spent than in founding training-schools for a native African ministry."

It was in response to this need that the Gammon School of Theology of Clark University, Atlanta, Georgia, was opened

THE GAMMON SCHOOL OF THEOLOGY.

in October, 1883, in the new and elegant building, costing, with grounds and furnishings, $30,000.

This is the only endowed school of theology south of Baltimore. It is centrally located. It is designed to furnish to our candidates and ministers the same advantages as are offered to medical students by the Meharry Medical School, presented in the last MANUAL. The design of the Society is not to multiply our professional schools, but to strengthen and thoroughly equip those already established in central locations.

The course of study in this institution extends over three years. It is broad and practical, and well adapted to the needs of the students who seek its advantages.

Already the influence of the School is felt in our Conferences. The interest in the higher education of the ministry

is deepening. Applications for admission have come from eleven States. The ministers and candidates in attendance are earnest and enthusiastic in their work. The increasing attendance has led our generous patron, the Rev. E. H. Gammon, to make provision for another professor, a graduate of the Boston School of Theology, for next year.

Intelligent, consecrated preachers are the hope of the South. Dr. Haygood knows the situation. What stronger indorsement of this work could be asked? What words of stronger encouragement could be spoken than these?

"The hope of the African race in this country is largely in its pulpit. The school-house and the newspaper have not substituted the pulpit as a throne of spiritual power, in any Christian nation. But for this race the pulpit is pre-eminently its teacher. Here they must receive their best counsels and their divinest inspiration. I say *its* pulpit; I mean this. The great work must be done by preachers of the Negro race. Tongues and ears were made for each other. No other tongue can speak to the Negro's ear like the Negro's tongue."

How great is the responsibility that devolves upon the Methodist Episcopal Church, because of the prosperity God has given to our work among the colored people!

We have 1,500 colored preachers, and a membership of over 200,000. Shall this one eighth of our membership, with full power and privileges in the counsels of the Church, be without trained leaders? What a fearful waste of force and money already that might have been saved to larger usefulness with an educated ministry! The conditions of the work made this inevitable.

The marvel is that so much and so good work has been done by our preachers. Without proper religious training in their youth; never having heard models of sermonic composition and delivery; with few object-lessons in Church discipline and management, they have so preached and so directed the religious life and the Church relations of our members as to give us a large and aggressive Church body throughout the South. But never did a body of religious teachers stand more in need of the practical drill and personal influence and

instruction that come alone through a course of theological training.

Here are good men, eager for an education. They will preach. They are too poor to pay their way through the School. Sixty dollars will give each one a year's training. Many are waiting for lack of funds. What better investment can be made for the Church?

WILBUR P. THIRKIELD, B.D., *Dean.*

CENTENNIAL APPEAL FOR FREEDMEN'S AID SOCIETY.

The last General Conference recommended that $500,000 be raised this year as a Centennial offering. It will require an apportionment to each charge four times as large as that of the past few years. It will require a donation of *one third of a dollar* ($33\frac{1}{3}$ *cents*), on an average, *from every member throughout the whole Church.*

Without the pastors' earnest co-operation little or nothing can be effected in behalf of this movement, but with it, a deep interest may be awakened, and all reasonable demands may be met. Some pastors who take an interest in this cause, stationed in any church, secure a large collection, while those indifferent toward it, occupying even the best pulpits, bring to Conference only small collections or none. The enthusiastic pastor may easily communicate his thought and spirit to his brethren, and may deeply impress them with the convictions of his own soul. The earnest advocacy of a good cause, and a generous contribution to it by the pastor in the presence of the whole congregation, is amazingly effective in inspiring liberal giving. The congregation quickly recognize the appreciation of the cause by the minister's gift, bestowed under such circumstances, and cheerfully respond to his appeals.

Is it asking too much to request every pastor throughout our wide-spread Connection to give one prominent service on the Sabbath to this cause, and that every congregation should be asked for a collection, and every member for a donation?

The usual annual collection for this Society, and the appeal for half a million of dollars for the Centennial offering, will be united this year, and one grand effort is solicited, with the

hope that every charge will raise its full proportion of the half-million Centennial fund.

As many of our poor people cannot, with their other obligations, give even this small sum, more liberal donations must be secured from those having ability, in order to raise this amount.

If the pastors and official members of our Church will enter heartily into this work, every dollar of this half-million solicited will be obtained, and our schools scattered over the South will go forward in their good work with increased efficiency and zeal.

AN EARNEST WORD.

Our Educational Work in the South has reached a crisis of very grave and far-reaching importance. Unless the Church arouses to the magnitude and importance of this work, and comes to our aid with larger contributions—and that at once—there is no way left but to reduce the number of our teachers and retrench our expenses, and thus sadly crip-ple our work.

The action of the General Conference, enlarging the work of the Society so as to extend aid to our white membership in the South, has greatly added to our burdens and necessary outlay. We have over four hundred thousand members in the Southern States. Of this number fully one half are among the white people, and of these multitudes many are as needy, and appeal as strongly to the Christian philanthropy of the Church, as do a large proportion of the colored people.

FINANCIAL STATEMENT OF THE FREEDMEN'S AID SOCIETY, FOR THE YEAR ENDING JULY 1, 1884.

Receipts for the Year.

Collections from the Fall Conferences of 1883	$36,225 00	
Collections from the Spring Conferences of 1884..	30,237 00	
		$66,462 00
Donations for buildings.....	$41,644 12	
Received from students for tuition and room rent.	13,142 46	
" " bequests	4,539 00	
" " sale of real estate.....	3,165 47	
" " Slater Fund.....	4,000 00	
" " Peabody Fund.....	500 00	
		66,991 05
		$133,453 05

Brought forward		$133,453 05
ANNUITY FUND:		
Rev. J. H. Wilbur	$3,000 00	
Mrs. Sallie Puffer	1,000 00	
		4,000 00
Loan		14,539 75
Receipts for the year		$151,992 80
In Treasury July 1, 1883		202 46
Total		$152,195 26

EXPENDITURES FOR THE YEAR.

Salaries and board of teachers and school expenses		$74,409 47
Salary of Corresponding Secretary, office and traveling expenses		3,600 00
Salary of Assistant Secretary and traveling expenses		3,842 00
Clerk hire		1,000 00
Aid of young men for the ministry		1,500 00
Interest on annuities		3,110 00
Insurance		1,500 00
Interest		1,333 32
Furniture for schools and homes		3,007 00
Printing		424 00
Repairs on buildings		3,700 00
Postage		275 00
		$97,700 79
EXPENDED IN REAL ESTATE AND BUILDINGS:		
Gammon Hall (Clark University)	$9,454 00	
Philander Smith College	4,542 00	
Claflin University	3,000 00	
Rust University	1,428 00	
Little Rock University	21,348 00	
Real Estate (Little Rock)	4,480 00	
Chattanooga University	2,500 00	
East Tennessee Wesleyan University	1,500 00	
Rutersville College, Texas	500 00	
Morristown Seminary, Tenn	700 00	
Central Tennessee College	500 00	
		49,952 00
Total disbursements		$147,652 79
Added to Annuity Fund		4,000 00
		$151,652 79
Balance in Treasury July 1, 1884		542 47
Total		$152,195 26

NOBLE BENEFACTORS.

Our cause is attracting the attention of Christian philanthropists.

Rev. E. H. Gammon, of Chicago, last year gave $27,000 toward building and endowing Gammon Theological School at Atlanta, Ga. This year he gives one half the amount necessary to erect a dormitory to cost about $22,000.

Mr. John D. Slayback, of New York, last year gave $5,000 toward aiding the seminary work among our white membership in the South. This year he gives another $5,000 for the same object.

Mr. William L. Gilbert, of Connecticut, has sent the Society $1,000 each month for four consecutive months to erect buildings for Gilbert Seminary in Louisiana.

A friend, who refuses to have his name used, gives $5,000 for our new building in New Orleans.

Sarah Pierce, a Baptist colored lady, dying in New York, made our New Orleans University her residuary legatee. From this estate the Society will get about $4,000.

These are large gifts from those whom the Lord has blest with means. In what way can a few thousand dollars be given to the Lord that will accomplish greater good than in educating Christian ministers and teachers?

TRUE MANHOOD.

BY PROFESSOR CROGMAN.

Wherever in the South Christian education has reached the freedmen, it has awakened in them a taste for the true and the beautiful. This may be seen in the changed manner of living of many of them. The dirty shanty and clumsy log-cabin in which, in former times, so many were accustomed to be huddled together, are retreating, step by step, before the steady advance of neat and cozy cottages. Christian homes, the strength of any nation, are being built up, decorated with the beauties and improvements of modern art.

I am proud, too, to know that in this transition period of ours we have had among us a few public men of unimpeachable character. When Oscar Dunn was lieutenant-governor of Louisiana a certain white man, interested in a bill before the

Legislature, endeavored, by the use of money, to secure Mr. Dunn's influence in favor of that bill. The reply of that noble Negro was as withering as it is laconic: "Sir," said he, "my conscience is not for sale." In that memorable presidential election, when Messrs. Hayes and Tilden were candidates, a colored man in one of those Southern States, at that time a member of the electoral college, was approached by a white man, and offered fifty thousand dollars for his vote for Mr. Tilden, being informed, at the same time, that it was a "grave-yard secret," and that, if he ever exposed the offerer of that sum, death would be the penalty. I am proud to say that that brave and faithful man rejected with scorn the proffered bribe. Would Anglo-Saxon morality have stood a better test against gilded corruption?

Let us, friends, learn lessons from these things. Let us rise above low, narrow, absurd, wicked discriminations against men on account of their race, their color, or their nationality. Let us endeavor to repair the wrongs of the past. Let us be just and let us be humane. Let us see to it that in the future fair play is given to that six and a half millions of people in your midst who have felled your forests, tilled your fields, developed the resources of a section of your country, received insult and injury untold and unspeakable, yet, in the midst of it all, have beautifully illustrated

> "How sublime a thing it is
> To suffer and be strong!"

Let us, I say, be wise. Let us draw nearer to each other, that we may understand each other the better; and as the various colors in the solar spectrum are blended in giving one brilliant and glorious light, so even, in the bright future now dawning upon this nation, let all our efforts and all our energies be blended in promoting harmony and good-will, and in hastening on the happy time when this country shall be in the spirit, as well as in the letter, what God evidently intended it should be, the asylum for the oppressed of all lands, the home of the free, the country in which, untrammeled by priest or by potentate, beneath his own vine and fig-tree, with naught to molest or make him afraid, every man, of every race, may enjoy the blessings of Almighty God.

BOARD OF EDUCATION.

ANNUAL MEETING.

THE annual meeting of the Board of Education of the Methodist Episcopal Church was held in New York, Nov. 12, 1884.

The following new members were in attendance, having been appointed by the General Conference and by action of the Board of Bishops, namely, Bishops Harris and Andrews, and the Rev. Drs. L. R. Fiske, of Albion, Mich.; W. M. Frysinger, of Baltimore, Md.; and A. S. Hunt, of New York.

After a temporary organization the following preamble and resolutions were adopted expressive of the great loss the Board had sustained in the decease of its late and honored President, Bishop Simpson:

Whereas, Bishop Matthew Simpson, for a series of years President of this Board, has since our last meeting been providentially summoned from labor to reward; therefore,

Resolved, 1. That we record our profound sense of loss and of sorrow that we can no longer enjoy the benefit of his encouraging presence and his wise counsels.

2. That we can command no language to fully express our admiration for his beautiful and useful life, and his commanding influence in behalf of the cause of Christian education, as well as all other true interests of the Church.

3. That we publish these resolutions in our Annual Report, and send a copy of them as a token of our sincere sympathy to his bereaved family.

The reports of the Corresponding Secretary and Treasurer presented a full exhibit of the affairs of the Board, from which the following items are condensed.

Outside of the income from invested funds, the receipts of the Board, from Children's Day and other collections, legacies, special donations, the repayment of loans and the disposal of Centenary Historic Medals, had reached the sum of $56,181 65. The continued advance in the receipts of the Board was accepted as conclusive proof of the growing favor with which its objects and work are regarded by the Church. Running through a period of five years, the aggregates of receipts from

the sources named have been as follows, namely: 1880, $2,079 24; 1881, $9,256 86; 1882, $18,026 56; 1883, $32,718 42; 1884, $56,181 65. The year closing November 1 had the advantage of sharing in part the extra efforts appropriate to the present Centennial period, which it is hoped have by no means ended.

Corresponding progress has been made in the system and efficiency with which the available funds of the Board are disbursed in aid of worthy and needy students throughout the whole extent of the Church. From among a few representative applications which were read, the following specimen is selected as representing an urgent class of wants which the Board is meeting through the institutions of the Church:

——, TEXAS, March 20, 1884.

To the Board of Education: I never went to school a month in my life. All the learning I have got I learned at home, at 12 o'clock, when I quit plowing, and at night. I was persuaded of my duty, and I sought every way that I could to get an education, and sought with tears and prayed to God, and at last I heard the voice of my mother saying, "I have prepared a way," and when I got this blank (form of application to the Board of Education for aid) my heart leaped for joy. And this is my spiritual mother, the Methodist Episcopal Church. I want to go to school next September 24. I am your brother in Christ,

——— ———

Urgent applications were presented for aid in behalf of native candidates for the ministry in Norway and Japan. A teacher in the Anglo-Japanese College connected with our mission in Tokio says: "We have in our school now, and still coming to us every week, bright young men who are worthy, but poor. A small amount expended here now in educating them would bring quick and large returns. We greatly need these educated young men for the ministry."

It may be added that calls for the aid of students in our seminaries and colleges in all parts of the United States were never before so numerous or so urgent.

The following officers were elected: President, Bishop W. L. Harris; Treasurer, O. Hoyt; Recording Secretary, J. W. Lindsay; Corresponding Secretary, D. P. Kidder.

RESPONSIVE ACTION OF THE ANNUAL CONFERENCES.

As was expected, the leading Annual Conferences that have met since the session of the General Conference have responded in fitting and encouraging terms to the action taken by that body by which the present law of the Church is defined. The following specimens of resolutions passed and sentiments expressed may be taken as representative of the views of the Fall Conferences of 1884 and anticipatory of similar action that will be taken by the Spring Conferences of 1885:

Rock River.

Children's Day.

In calling the attention of the Conference to Children's Day as an important auxiliary in the educational work of the Church, we make grateful mention of the fact that chiefly during the last ten years, from 1874 to 1884, 1,060 students, in 84 different institutions of the Church, have received aid from the Board of Education to the extent of $96,093. Of this number 74 were women. More than 200 of this number have entered the ministry to do service in at least 60 Annual Conferences. 30 of said students have become foreign missionaries. In addition to this, 1,027 have been aided by auxiliaries to the amount of $197,089.

Yet is there need of greatly increased effort to meet the growing demands of our educational work.

The success of the Children's Day observance of our Church, as appointed by the General Conference of 1872, is matter of universal congratulation. We are living at an epoch when the power of childhood is recognized, and this power is being widely utilized by the Methodist Episcopal Church for the advancement of her great educational interests. The children of to-day will be the men and women of to-morrow.

We wish to call the attention of the Conference to important action by the last General Conference in reference to Children's Day. The Committee on Education appointed by that body reported and the Conference adopted and ordered printed in the Appendix to the Discipline the following:

"*Whereas*, In some places a disposition has been manifested to ignore the specific design proposed in our Discipline as to the object of the Children's Day collection; and,

"*Whereas*, The practice has to some extent obtained of either taking no collection, or of raising funds for only local purposes, such as decorations, Sunday-school expenses, and other incidental objects; and,

"*Whereas*, All such divergences tend to detract from the unity and complete success of this grand connectional movement in behalf of Christian education; therefore,

"*Resolved*, By the General Conference, that we request all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observance of Children's Day on the plan originally proposed and distinctively defined in the Discipline of our Church."

Also to the following, adopted by the same body:

"In case it be deemed advisable to take the *public educational* collection on Children's Day, all contributions of the day, unless otherwise designated by the donors, shall be equally divided between the Children's Fund and the general Educational Fund."

From this it will be perceived that the collection on Children's Day is not designed to supersede the general Educational collection, but rather to be auxiliary thereto.

We suggest that the day designated by the General Conference for the educational offerings of the children be known as "Children's Day," and not as "Flower Sunday" nor "Bird Sunday," nor any other name than the one recognized in the Discipline, and that the special services which may be held on that day, while sprightly and entertaining, be in accord with the religious character of the Sabbath, and the direct religious culture of the children.

Wisconsin.

Children's Day.

We find an increased interest in our Conference in the observance of Children's Day. We would call attention to the action of the General Conference as given in the Appendix of our Discipline A and B, advising against the diversion of funds collected on Children's Day to local objects. Such funds should be faithfully forwarded to the Educational Boards, in harmony with the plan distinctly defined in the Discipline of our Church.

(See Paragraph 262, Sections 5, 6, and 7.)

Minnesota.

Board of Education.

We rejoice in the growing interest of the work of the Board of Education through the Church at large, and recommend that on the second Sunday in June all our ministers preach sermons on education and explain the object of the collection to be taken, forwarding the same to the Secretary of the Board in New York as soon as possible.

Nebraska.

Children's Day.

Recognizing the great benefits which come to young and old by the beautiful custom of devoting one day in the year to the children in the interests of Christian education, and rejoicing in the large success that has attended this almost inspired enterprise, in order that great unity and

complete success may attend this grand connectional movement in behalf of Christian education, we pledge ourselves to the hearty observance of the second Sunday in June as Children's Day, and that we will not divert the money raised on that day from the legitimate channels defined by the Sunday-School Board of Education.

Utah Mission Conference.

We appreciate the help kindly afforded by the Board of Education, and recommend that Children's Day be observed on all our charges.

Upper Iowa.

General Education Board.

We have received the general circulars of the Board of Education, and are highly gratified to learn of the excellent condition of their affairs.

We rejoice to know of the progress made ; of the good achieved ; of the wise use of the funds received.

We respectfully call the attention of the pastors to the disciplinary requirement concerning the Educational collection.

While we ask each pastor to carefully observe Children's Day—taking a collection for the purpose of the same—we also recommend that on the same day a sermon on Christian education be preached and a collection taken for our Conference colleges, the undesignated portion of which be equally divided between the two schools; provided that the collections taken at Albion and Epworth be given to their respective schools.

Des Moines.

We recommend the faithful observance of Children's Day on all our charges, believing that it not only inspires the young, but will prove a means of grace to our churches. Also that we avail ourselves of the privilege granted by the last General Conference and take the entire collection for education in one day, thereby securing one half the entire contribution for use in our own Conference. Also that the funds coming into the hands of the Conference for educating worthy young men be no longer distributed as a gift, but loaned at a low rate of interest for a reasonable length of time.

Central Illinois.

We are gratified to be able to note the large increase in contributions to the Educational Fund, and the growing interest taken in Children's Day, and to express the hope that during the coming year every charge in the Conference will observe that day.

We rejoice also in the increased contributions from the Church at large to the Educational Fund, and hereby express our thanks for the work done by our Board of Education.

NORTH-WEST INDIANA.

Our General Educational Interests and Children's Day.

We commend to the favorable attention of all our ministers and churches the action of our late General Conference touching these departments of our educational work, and hereby pledge ourselves to the general observance of Children's Day in all our churches.

MICHIGAN.

Our Children's Day collections have already become a grand educational force, and the results reached during the past quadrennium will form a thorough justification for increased effort for their universal observance. Seeing them to be such, we, as a Conference, desire to reaffirm the sentiments expressed in the preamble and resolutions bearing upon this question, passed by the last General Conference. We recommend all our charges to enter more fully into the plans adopted by the General Conference for an increase of funds for educational purposes.

DETROIT.

We gratefully recognize the growing observance of Children's Day, and suggest that all our charges on that day take a collection in the interest of the Educational Society as enjoined by action of General Conference.

CENTRAL OHIO.

We rejoice at the increased celebration of Children's Day, and recommend that the second Sunday in June be made, as far as possible, the day for taking both of our educational collections.

CINCINNATI.

Resolved. That we greatly rejoice in the increasing interest taken in Children's Day, and are glad to know that the fund which it is designed to augment is growing larger every year, and through it many poor students are being assisted to gain a Christian education.

We commend the efficient efforts of Dr. Kidder in promoting this benevolent cause, and we declare our purpose to keep this contribution separate, and remit it to the treasurer of this fund.

PITTSBURG.

Board of Education.

Your Committee recommend that this Conference join with the late General Conference in requesting "all our ministers, churches, and Sunday-schools from this time forward to enter heartily into the observance of Children's Day on the plan originally proposed, and distinctively defined in the Discipline of our Church."

ERIE.

Board of Education.

We rejoice in the prosperity of this great connectional organization especially under the efficient management of Dr. D. P. Kidder, and we desire to call the attention of the brethren to the new provisions for collections incorporated in the Discipline in the section on Education.

CENTRAL NEW YORK.

Board of Education.

We learn with great satisfaction that the Board of Education, in accordance with the action of the last General Conference, proposes to distribute a part of the capital funds in its hands. In our judgment it would be wiser to hereafter distribute all the annual receipts of the society than to hold any part thereof as an endowment. We also heartily approve of the added section 7 of paragraph 262 in the Discipline of 1884, by which the Children's Day may be made a great educational day for the educational interests of the Conference and the Church.

We will faithfully observe the direction of the Discipline concerning undesignated gifts. We commend the Board of Education to our people as one of the great and useful general societies of the Church.

REMARKS.

No doubt other specimens of Conference action might have been added to the above had all the Minutes of the Fall Conferences been sent to this office in time. But we regard the above as fairly indicative of what the response of the whole Church will be when the provisions of the Discipline as now amended shall be properly studied. We therefore look forward with much expectation to the opportunity that our next Children's Day will bring of inaugurating a form and vigor of educational effort that may fitly introduce the second century of our history as a Church.

Let it be distinctly understood, however, that in order to secure any substantial improvement on the past, two conditions are essential, namely: 1. The observance of Children's Day by the many churches and Sunday-schools in which up to this time it has not been observed on the disciplinary plan. 2. The taking of an educational collection in *each congregation* IN ADDITION to that taken in the Sunday-school.

We would be glad to have all our friends take notice that

it will not only be a positive injury, but a serious injustice, to the Children's Educational Fund if the collection heretofore taken on Children's Day be divided with any local object, *unless* a collection quite as large or larger be taken in the public congregation to be also subject to the joint division.

It should therefore be borne in mind that the spirit of the disciplinary amendment calls for enlargement, not diminution. Indeed, the idea proposed by the General Conference was based upon the hope of making a decided advance upon an already successful experiment by authorizing an enlargement of Children's Day into a grand and general educational day, in which all the members of our churches and congregations as well as our Sunday-school workers and children should make their annual effort in behalf of Christian education.

For years past the Discipline of the Church has required that each preacher in charge should take one public collection annually in each society in aid of the work of education. That requirement is still in force. But owing to the difficulty of securing two educational collections at different periods of the year, it was deemed wiser not to blend the two into one and thus diminish both, but to allot both to the same period culminating in the same day, in hope that by joint efforts in a common cause both might be appropriately increased. The theory was that if the adults in our churches and congregations would do as well in proportion to their ability as the Sunday-school workers and children have done during the past year, the cause of Christian education would receive a grand benefit at once and be put in the way of the largest practicable advancement in the future. It remains to be seen how this theory will work out in practice, and we bespeak for it a fair and faithful trial.

The circumstances are highly favorable. Children's Day has won for itself a popularity greater than that of any other general movement ever instituted in behalf of education, and there seems to be no reason why it may not continue to grow in influence and usefulness with the growth of the Church. It is to be hoped, moreover, that the co-operative liberality of the adult Church will grow in equal proportion.

PLANS FOR 1885.

THIS year there will be no gratuitous issue of programmes for Children's Day services, for the following reasons:

1. The special necessity that has called for such issues during the past two years is believed no longer to exist. The proper idea of the Children's Day observance is now fairly abroad in our Church. That idea is found to be expansive and manifold. It is neither possible nor desirable to limit it to any one form of manifestation, but rather to encourage its wise development on a permanent basis.

2. The Board of Education is not, in any proper sense, a publication society, and could not consistently with its objects accept permanently the task of supplying the literature that the Children's Day enterprise demands, and is likely to demand increasingly hereafter.

3. The plan of gratuitous supply which proved so satisfactory and advantageous during the years 1883 and 1884 has outgrown itself by reaching a magnitude impossible of being satisfactorily worked from any one center. We can hardly hope to make all our friends comprehend the stress and extent of efforts that were necessary last year to send out within a limited time nearly 700,000 Programmes and 600,000 Red Letters. It is true that the burden of these efforts was caused either by delays in sending in the orders, or by irregularities in the mail-service, both of which were altogether beyond our control. Yet we have no reason to think that such causes will be lessened in time to come, while there is every probability that the area of the Children's Day observance will enlarge from year to year. In these circumstances, we are providentially led to inquire whether for the future there is not a better way, and whether the present is not the proper time in which to inaugurate permanent plans for the future. Such plans should be at once adapted to the economy of our Church, and to the probable demands of coming generations, and even centuries. It is certainly fitting at this juncture to consider what is the true policy of our Church in adaptation to the newly-established disciplinary regulations as to Children's Day.

As a result of careful attention given to the query above stated, the following conclusions have been reached:

4. As in other departments of her work, so in the educational, the Church should be supplied with the necessary printed matter by her established publishing agencies, and that on business principles.

5. In harmony with the above conclusions the Book Agents, both Eastern and Western, have agreed to keep on sale hereafter at all their Depositories the "Manual of Hints and Helps for Children's Day," and also an Annual Programme for Children's Day, the same to be edited by the Board of Education.

6. The Board of Education will send out, in connection with its reports from year to year, specimen copies of the official Programme of Children's Day Services, stating prices and where they may be obtained, and urging all who decide to order them to order early.

7. But inasmuch as experience has proved the impossibility of publishing any one programme equally adapted to all circumstances, the Board will encourage the ingenuity of its friends every-where to prepare new and supplementary exercises to meet special wants. It also requests that copies of all new exercises and statements of all new and successful features of Children's Day services may be sent to its Corresponding Secretary, that it may be determined to what extent any of them may be utilized for the public good in future. It is believed that in this way perpetual freshness, if not growing improvement, may be secured for all time to come.

8. In adaptation to this new order of things the question will naturally arise whether a printed programme is essential to a good and successful Children's Day celebration.

To this the true answer is, "Not essential, but, when properly prepared, very convenient and advantageous."

It may be safely assumed that with the extensive correspondence of the Board of Education, and the help and facilities it is able to command, it has far greater advantages for preparing the right kind of a programme than are likely to be found in most places. That it should make these advantages available to its friends in all directions is obvious, and this it will do in the most practicable manner. The proper thing to

be aimed at in a Children's Day programme for general use is "the greatest good of the greatest number;" in other words, a scheme of exercises which, wherever it may be used, will be seen to be strictly adapted to the object in view.

All the variations likely to be desirable in such a programme will hinge on the question of length or brevity. The common mistake is that of making the exercises too long. In this view the official programme will be of a proper average length for a single service. But it will also be adapted to subdivision and elongation, so as to be made a substantial guide and help for either two or three services when desired.

In view of the generally approved plan of hereafter bringing all the forces both of the churches and the Sunday-schools into co-operative action on Children's Day, many pastors will wish to have a portion of the exercises in connection with the Church service at which their annual educational discourse is delivered.

In all such cases time will be secured for additional addresses, recitations, or singings in the services more particularly allotted to the members of the Sunday-school. Ample and varied material for such additions may be found in the "Manual of Hints and Helps for Children's Day," as published last year, and also on sale this year. With such facilities at command no Church or Sunday-school need be without the means of observing Children's Day in 1885 in a most successful manner. Nevertheless, if any, from choice or lack of time to secure the printed helps, decide to prepare their own programmes, we invite their attention to the subjoined note, and also to pages 5–15 of the "Manual of Hints and Helps."

NOTE.

Beyond an opening prayer and a closing benediction, the chief elements of a suitable Children's Day service may be classified under the following heads: 1. Singing. 2. Responsive readings. 3. Recitations, addresses, *et cetera*.

I. *As to singing*. On the approved principle of blending the old and the new, every Sunday-school has the option of selecting among all its favorite and familiar hymns and tunes those most adapted to the occasion, and the special exercises planned for it. To such selections may be added some of the new hymns and music specially prepared during the present and recent years for Children's Day. Those printed in the Manual may be had in sheets if ordered in time.

II. *Responsive Readings.* Wherever any church or Sunday-school is properly supplied with Bibles, it is always practicable to select passages of standard and impressive truth adapted to be read responsively. The following are suggested as affording a sufficient variety for several successive years. For example: Lessons of *Praise and Prayer*—Psalm xcv, 1–7; xcvi, 1–13; lxv, 1–13; lxvi, 1–9; lxvii, 1–7; cxxii, 1–9. *Inspired Proverbs*—Prov. iii, 1–27; iv, 1–27; viii, 1–33; x, 1–14. *Christian Precepts*—Matt. vii, 7–29; xviii, 1–6; xix, 13–15; Rom. xii, 9–21; 1 Tim. iv, 11–16.

Special combinations of Scripture texts may also be read by pastors or superintendents, or recited by scholars.

III. *As to addresses, recitations, etc.* So varied are special circumstances and the talents available in different places, that it is scarcely possible to provide or prescribe for them with any definiteness in printed programmes. It is therefore all the more important to be governed by correct general principles, such as the following:

1. Plan a desirable variety, involving the co-operation of persons of different ages down to members of the infant class.

2. Make all additions brief and strictly relevant.

3. Run no risks in the way of invited addresses. Off-hand speeches are apt to be too long and wide of the mark.

4. The time of Children's Day is too precious to have one moment wasted or poorly used.

RESPONSIBILITY OF PASTORS.

THE rapid development of the observance of Children's Day has been largely owing to the zeal and discretion with which our pastors generally have sought to promote it. From the first many have seen in it an auxiliary to their proper work, of great interest and power. Being required by the Discipline "to preach on the subject of education once a year, to diffuse information on the subject by tracts and otherwise; and especially to call the attention of our wealthy members and friends to the duty of making liberal donations and bequests to this object;" and also, as if to make sure that all have the opportunity "to take one public collection annually in each society in aid of the work of education," they have hailed the Children's Day as providing for them a most favorable occasion for these duties. The recent action of the General and Annual Conferences practically approves their course, and commends it to universal adoption.

May we not, therefore, urge that every pastor in the Church should personally interest himself in the most effective forms

of co-operation with his congregation and Sunday-school in making each successive Children's Day a growing joy and an increasing benefit?

A great orator has said that eloquence consists in the man, the subject, and the occasion. Granting that the man of God is permeated with a desire to do good, and that his prescribed subject is one of infinite importance, what an occasion is offered to both by a day universally anticipated and simultaneously set apart for joyous ceremonies in the midst of the brightest and most fragrant month of the year! Who on such an occasion and on such a theme cannot wax eloquent in the best sense?

Pastors will not need to be told that dry and prosy dissertations on the general subject and importance of education are not called for. But they may be reminded that the present times specially call for practical appeals both to parents and young persons, by means of which the latter shall be induced to apply themselves to study under Christian influences, and to seek the highest education within their reach. Specially should a Church, to whose care so many thousands of youth have been committed and which has provided so amply for their instruction, be interested in seeing those youth in far greater numbers enrolled in her schools. On nothing, unless it be the direct blessing of God, is her influence and usefulness in the future more dependent.

As motives for high and noble effort in this line, all should be informed of the advantages which the Church has provided in the establishment of institutions of learning of various grades, and also in building up auxiliary funds to aid those who need help in securing those advantages.

Specially should the design and importance of Children's Day in reference to these enterprises be convincingly set forth, showing to all the privilege and duty of co-operation to the extent of their ability.

Fresh and ample material for the most pertinent paragraphs and addresses on these and kindred topics are furnished from year to year in the Reports of the Board of Education, and also quarterly in the "Manual of the Methodist Episcopal Church."

An Experimented System.

Very important results might be gained if pastors generally would adopt the suggestions published by the Rev. M. D. Church in "The Christian Advocate" of Oct. 9, 1884.

On the basis of a well-tried and successful experiment, he advises that each Sunday-school should fix upon an appropriate time and method for co-operating with the several great benevolences of the Church. His article gives prominence to three things, equally applicable to each of the great collections, viz: 1. The time; 2. The method of collection; and 3. The furnishing of information.

As to *time*, he in substance says: "The educational collection is located in the month of June by the institution of Children's Day; both church and school making use of that day, though contributing separately."

As to *method*, he adds: "All the money collected in the school during a given month is appropriated to the cause set down for that month. The financial results of Children's Day are added to the appropriation from the collections for the month."

As to the furnishing of *information*, he says: "At some one of the sessions of its designated month each of the causes is intelligently presented," by prepared papers or selected readings.

Speaking for the cause of education, we feel free to recommend the adoption of the above plan, not doubting that each of the other great causes will receive equal benefit from it.

We feel specially interested to commend the furnishing of information as to the educational system of the Church during the children's month, and in this view request that the copies of our Annual Report sent to each pastor and Sunday-school superintendent be used for the reading of extracts and the preparation of papers to be read to the several schools.

The plan of blending the offerings of the month of June with those of the Children's Day proper is excellent, securing as it does the advantage both of forethought and afterthought, in behalf of a cause that is entitled to the benefit of systematic rather than merely impulsive giving.

OPENING OF OUR SECOND CENTURY.

THE year 1885, as the beginning of the second century of our history as a Church, brings with it peculiar privileges and responsibilities. It finds us not only organized and equipped for a great work for God and humanity in the future, but grandly encouraged by our recent reviews of what God has accomplished through the small beginnings of our agency in the past.

The Centenary celebrations of 1884 will have largely failed of their object if they have not prepared us for a grand advance in all departments of effort, but specially in the educational. We have therefore to hope that, starting anew from the point of progress already gained, we may go on with combined and increasing activity to still grander results in the incoming and future centuries.

THE CENTENARY HISTORIC MEDAL.

CHILDREN'S DAY in 1884 encountered the disadvantage of coming more than half a year in advance of the period that was to be celebrated as that of the actual organization of the Methodist Episcopal Church. While, therefore, it served a most important object in introducing the Centenary idea to the Church, it failed to realize the benefits of full consideration and accumulated enthusiasm in its behalf. It seems, therefore, only right and fair that this year it should receive additional attention as a result of the good influences promoted by the many special Centenary services that culminated in the closing days of last December.

Children's Day, 1885, will in fact be nearer the hundredth anniversary of the actual organization of our Church than was that of 1884. Hence it may fitly claim a favorable influence from the expanded ideas and noble resolves to which that period led. This suggestion has a special application with reference to the Centenary Medal. When, in June, 1884, that token was offered to the public it was an experiment of so uncertain a result that many churches and Sunday-schools did not know whether to interest themselves in it or not. As a consequence, more than half failed to avail themselves of the opportunity. In these circumstances, and by the special re-

quest of some, it has been decided to *keep the medal offer open during the current year.* In this way all who, from inattention to the subject or other reasons, failed to secure the medal in 1884, may have another opportunity in 1885.

Thus far, the longer our Centenary Historic Medal has been before the public the more highly it has become appreciated. Witness the following editorial which appeared in "The Christian Advocate" of December 18, 1884:

THE CENTENARY MEDAL.

It is well known that the Board of Education have prepared, as a memorial of the present Centenary year, a medal having on its one face a likeness of Bishop Asbury, and on the other a likeness of the late Bishop Simpson. It is a work of art which may be prized for its own sake; but it is especially valuable to Methodists for the sake of the associations of the year 1884. It will be to all who possess it a memento of the completed century of our history. To many Methodists it will be especially precious for the reason that it bears on it the portrait of our eloquent Bishop so recently taken from us. It has pleased God that his life should end in this year of commemoration. We shall enter upon the new century without the inspiring power of his voice; he was not present in the Conference of the representatives of all American Methodism in Baltimore. The medal will be in many families a reminder of what has been in our Church history, but never can be again.

And this leads us to say that the educational value of such memorials is something to be prized. They contain for the young lessons which cannot be too deeply impressed upon their minds. In this respect Methodism has a history capable of inspiring the highest enthusiasm. The story of its heroisms, of the privations and sufferings of those who laid its foundations on this continent, is one of which our youth need never grow weary. Asbury, Coke, M'Kendree, their peers and successors, are men of whom we need never be ashamed. The lives of Asbury and of Simpson touch each other, for Simpson was a stripling when the great pioneer Bishop passed away.

We would suggest, therefore, that copies of the medal in solid silver, and frame and case, be used for Christmas gifts. We need not remind the readers of "The Christian Advocate" that the proceeds of its sale go to swell the Children's Fund. Already the Board of Education report their receipts for the year ending Nov. 1, 1884, to be in excess of $50,000. A large share of this amount has been derived from the Centenary Medal. The Children's Fund was originally created in 1866 by means of a medal appropriate to that year. By the same means the fund has this year been already considerably enlarged. Thus the memorial use and the charitable use of this beautiful token alike commend it to the favor of the Church.

THE METHODIST BOOK CONCERN.

NEW YORK HOUSE.

The General Conference at its last session directed the agents to consider a plan for publishing "one book a week" for Sunday-school libraries. The books were to be bound in uniform style, with paper covers, were to be issued in serial form, and to be forwarded at "second-class rates" through the mail. It was hoped that in this manner they could be published in large numbers at very low prices.

As a preliminary to the enterprise, a circular was prepared, setting forth the plan, and requesting its indorsement. This circular was sent to every preacher whose name appears upon the General Minutes, with an extra copy for the superintendent, and with them a directed postal card requiring only the filling of a blank, committing the Sunday-school to the general plan, but not making definite subscription to the books. More than eleven thousand of these postal cards were sent out early last summer, with a request for their speedy return from the several preachers. Less than five hundred have as yet been returned to the office, showing a lack of interest in the scheme, which will scarcely permit the agents to go forward in its accomplishment. It is also ascertained that very few schools desire books in paper covers, as nine tenths of the postal cards received contained a preference for regularly bound cloth-covered books. This demand will require a complete change in the plan, for cloth-bound books cannot be sent through the mail at serial rates, and are necessarily much more expensive.

Unless the responses yet to arrive are materially different from those on hand, it is not likely that the original plan of a paper-covered "book a week" will be carried out. But the agents have decided to issue the books of the series, and, in the aggregate, about the same number in the year. The announcement of the plan has already brought to the house a large number of excellent manuscripts of Sunday-school books, many of which have been examined and accepted, and

are now in press. We expect during the year 1885 to publish not less than fifty first-class books for Sunday-school libraries, and we hope that the Church will support us in the endeavor.

Every manuscript will be carefully examined, and none but the very best, in moral and religious tone, literary excellence, and interest, will be published. We can conscientiously recommend every book which is now in press or on our shelves in the new series. Let pastors bring them to the notice of the superintendents and Sunday-school Boards, and let our Sunday-school libraries be replenished with wholesome and attractive literature. The Sunday-school library may become an instrumentality for Christian education if it be kept filled with books of the best character.

We may state, in answer to many inquiries concerning the new Sunday-school Hymnal, that the work of preparation is well advanced. A book of this character, which is to be of permanent value and use, needs time for its compilation. We hope to have it ready in the spring, but cannot make a definite announcement.

We give brief notices of some of the books issued recently or now in press; and we have on hand other accepted manuscripts which will soon follow these into the hands of the printer.

New Books for Sunday-school Libraries.

Anthè. By Mrs. G. W. Chandler.

The word chosen as the title of this book means "without God," and is the name of the heroine, a beautiful and brilliant girl, whose father was an unbeliever, though noble in character and refined in tastes. Sorrow wrought in him so dense an infidelity that he refused to allow his daughter to bear her own name, "Christine," because it suggested a Saviour in whom he was unwilling to believe; and in her early childhood he changed her name to "Anthè, without God," and trained her carefully to a scientific skepticism. Yet her whole nature longed after spiritual realities, and some of the finest passages in the story describe her strivings for One who was to her the Unknown. At last, and again through sorrow, both father and daughter are led to faith; and upon his death-bed he gives her back her name, "Christine." There are other characters which stand in admirable grouping with these central figures: a gay, frivolous girl, who is a professed Christian; an earnest young physician, whose love first

opens divine truth to Anthè; his mother, a gentle saint, in full communion with heavenly things; a faithful Indian servant, who, in the darkness, yet sees "the Great Spirit;" and a lowly Christian family, whose simple faith leads the unbelieving Anthè to the light. We predict that whoever begins this story will be sure to finish it.

Dearer than Life. A Tale of the Times of Wiclif. By Emma Leslie.

The author of "The Church History Series" needs no introduction, for her books are found in every well-selected Sunday-school library, and are valuable alike for their charming literary style, their careful reproduction of the times whereof they treat, and their interest as stories. This brings before us "The Morning Star of the Reformation," and his epoch, the close of the fourteenth century, with baronial castles and ivied abbeys, and England just awakening from her medieval sleep, and the seed-sowing which was to harvest a century and a half later. There is, just now, an awakening interest in the work of this earliest English reformer, which will make the story of his career more interesting.

At the Sign of the Blue Boar. A Story of the Reign of Charles II. By Emma Leslie.

This is a life-like picture of the era of the Restoration, in English history. Among the persons who appear in it, all of whom are drawn to the life, upon the authority of the best historians, are Charles the Second himself, "the merry monarch;" Richard Baxter, infinitely more kingly than his sovereign; Mr. Secretary Pepys, the famous diarist of the time; the bluff old Admiral Penn, and his Quaker son, William Penn; Sir Harry Vane, the story of whose death on the scaffold is told; and other names prominent in the annals of those days. The story takes its name from an old tavern on the Thames, where some of its characters dwelt.

Valeria. By Rev. W. H. Withrow.

This is a story of the early Christians in Rome, during the persecution of Diocletian, of which it gives a vivid picture. Its author has made a thorough study of the Catacombs, and written an extensive work upon them, which was published some years ago by the Book Concern. His acquaintance with these subjects, and with the topography and antiquities of "the eternal city," has prepared him to make this story an accurate presentation of the Diocletian era in Roman history. Its heroine is a lady of high rank, who is led to the Christian assemblages and to faith in the Saviour, and at the end dies courageously in the Coliseum as a martyr for the Gospel. The story is finely told, and full of interest, apart from its historical setting.

The Hallam Succession. By Mrs. A. E. Barr.

The writer of this story is well known to the readers of "Harper's Weekly" and the leading magazines. She has here given a genuine Methodist story, opening about fifty years ago in an old mansion in England, with Squire Hallam, a Yorkshire gentleman of the old school, at its head. Into this home two cousins from America enter, a young man and his sister, whose pronounced Methodist opinions awaken attention, and whose strength and sweetness of character win for them friends. After various scenes and incidents in Yorkshire life, the scene changes to the Southern States, in America, where we have a vigorous account of the Texan War of Revolution, and the founding of the "Lone Star State," drawn from the author's personal reminiscences. The characters of Antony Hallam, ambitious, weak in moral fiber, but true to his noble stock at the last; of Martha Craven, a Christian in lowly life, passing peacefully through deep waters; of good Bishop Elliott, almost half a soldier; and especially of the two heroines of the story, one in England, the other in America, are drawn with great ability.

Delivered from Afar; or, Hopes Realized in Dakota. By Ralph Roberts.

This is emphatically a story of to-day, with the stamp of the age on every paragraph. It opens in the general office of a railroad company in New York, where a clerk, Harry Noble, is earning a scanty living under the tyranny of a superior, who is also his rival in seeking the love of the heroine—Grace Constant. Then follows a picture of life in a flat, where Harry Noble lives in a cramped fashion with his widowed mother, his sister, and Grace, who is Mrs. Noble's ward. They resolve to cease the struggle for existence in the crowded city, and to seek their fortunes in the new North-west. The description of the journey—starting in a palace-car from the P. R. R. depot in Jersey City, and ending *via* a farm-wagon at a "claim shanty" on a Dakota prairie—is evidently the record of an experience. The reader will learn much about the various methods, honest and otherwise, of obtaining land in the new settlements. And though the hardships of a frontier life are fairly delineated—a Dakota "blizzard," on one hand, and a prairie on fire, on the other, being described—yet our colonists find more to fascinate than to repel in their new experience. We should not be surprised to find that this book will lead some of its readers to follow Harry Noble's example, and seek to have their own "hopes realized in Dakota."

STATISTICS OF METHODISM.

I. CHURCH MEMBERSHIP.

Scale, 1 inch to 300,000 members.

1883.

Members

1,769,534

Ministers 12,628

1859–1883.
24 years' increase..... **795,189**

1870–1880.
Increase in Population ....30.06 per cent.
" Ch. Members..27.48 "

1883.
Deaths..... 22,668
Daily..... 62
Gain..... 21,513
Conversions in Sunday-schools. 80,000

1859.
974,345 Members.
6,877 Ministers.

1834–1859.
25 years' gain..... **335,561**

1850–1860.
Increase in Population....35.11 per cent.
" Ch. Members..44.20 "

1834.
638,784 Members.
2,265 Ministers.

1809–1834.
25 years' gain..... **475 716**

1830–1840.
Increase in Population...33.52 per cent.
" Ch. Members.68.38 "

1809.
163,038 Members.
579 Ministers.

1784–1809—25 years.

1800–1810.
Increase in Population...26.38 per cent.
" Ch. Memb's.168.96 "

II. S. S. SCHOLARS.

1857–1882—25 years.

GAIN.

Schools.	*Teachers.*	*Scholars.*
96 per cent.	56 per cent.	177 per cent.

Scale, 1 inch to 300,000 scholars.

1883. **1,691,065**
1880–1883.
Increase..... 88,731

1880..... **1,602,334**

1870–1880.
Increase..... 380,941

1870 ..... **1,221,393**

1860–1870.
Increase..... 428,262

1860..... **793,131**

1857–1860.
Increase 201,663

1857..... **591,468**

1784–1857—73 years.
1824–1857—33 years.

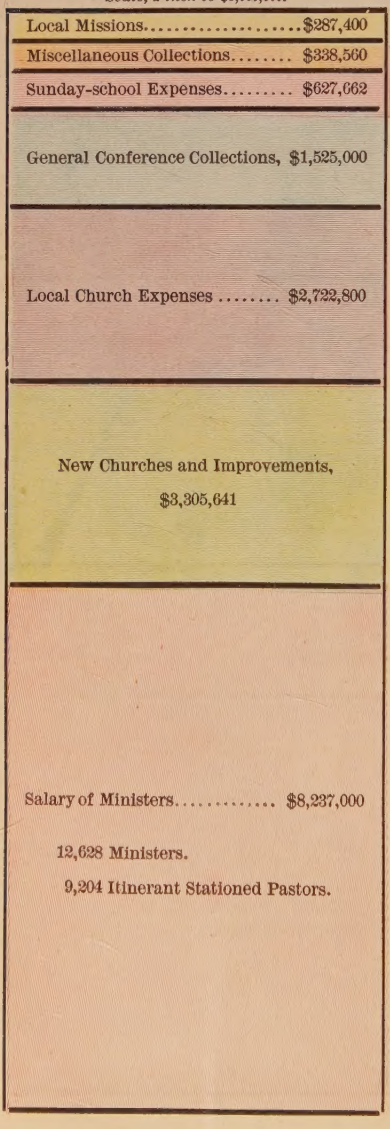
STATISTICS OF METHODISM.

CHURCH STATISTICS.

III.

CHURCH EXPENSES—1883.

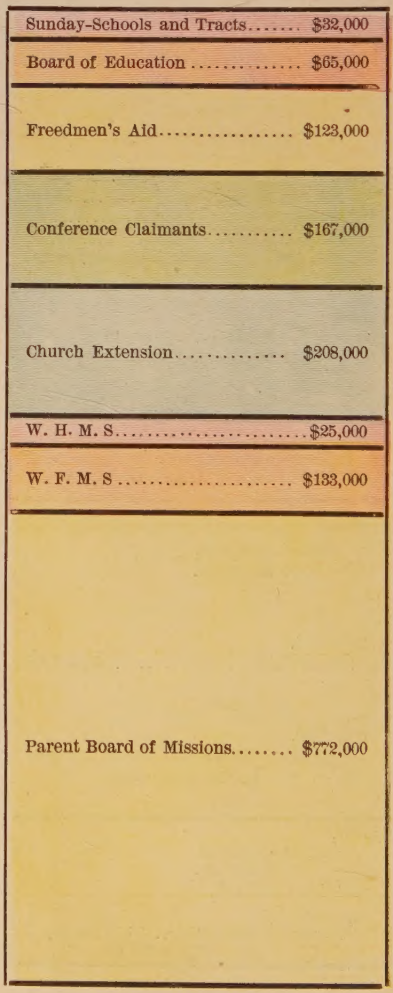
Scale, 1 inch to $3,000,000.



IV.

GENERAL CONFERENCE COLLECTIONS—1883.

Scale, 1 inch to $300,000.

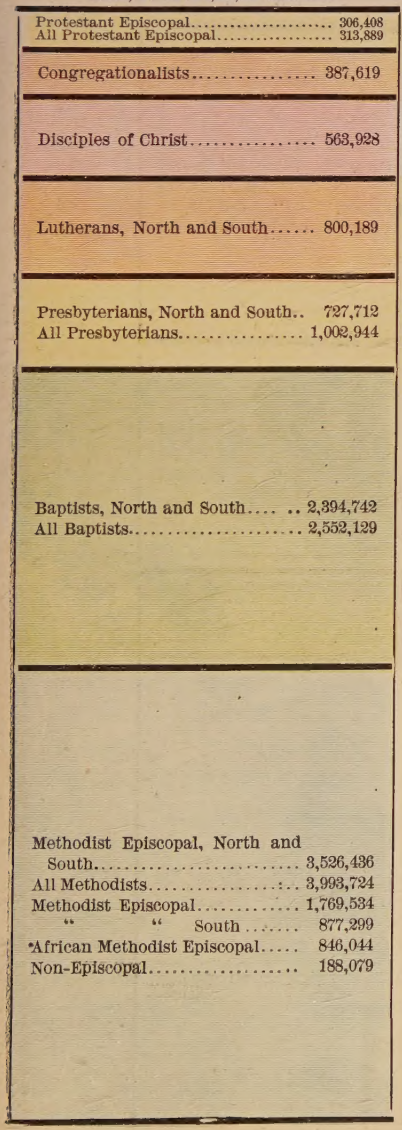

Sunday-Schools and Tracts..... $32,000
Board of Education $65,000
Freedmen's Aid..... $123,000
Conference Claimants..... $167,000
Church Extension..... $208,000
W. H. M. S.....$25,000
W. F. M. S $133,000
Parent Board of Missions..... $772,000

STATISTICS OF METHODISM.

CHURCH STATISTICS.

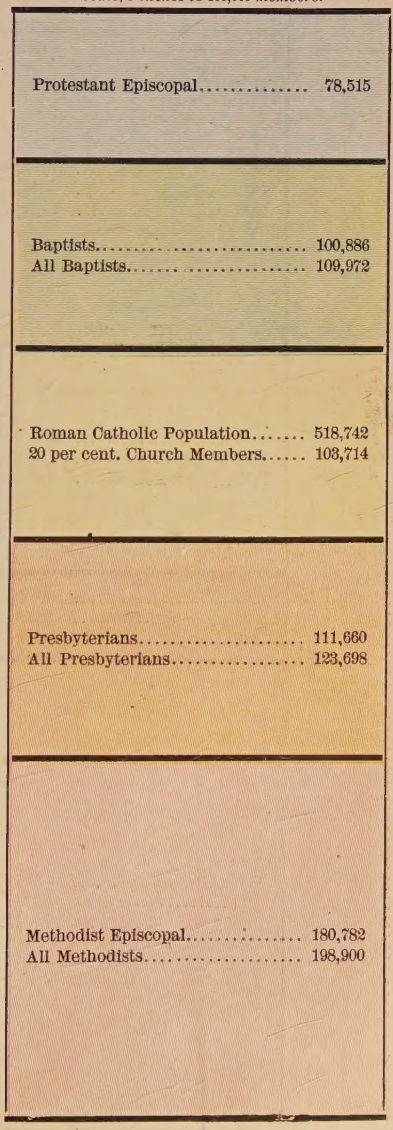
V.
CHURCH MEMBERS IN UNITED STATES, 1883.

Scale, 1 inch to 1,500,000 members.



VI.
CHURCH MEMBERS IN NEW YORK STATE, 1875.

Scale, 3 inches to 300,000 members.



STATISTICS OF METHODISM.

VII.—CHURCH PROPERTY, 1857-1883.

Scale, 1 inch to 3,000 churches.

1857–1882.	Churches.	Value.	Parsonages.	Value.
Gain in 25 years.....	117 per cent.	316 p. c.	186 p. c.	335 p. c.

1883	18,741 Churches.	Value,	$69,422,276
1880–83, gain.....	1,180 "	"	5,291,970
1883	6,607 Parsonages.	"	9,815,809
1880	17,561 Churches.	Value,	$64,130,306
1870–80, gain.....	4,198 "	"	11,515,715
1880	5,814 Parsonages.	"	8,750,513
1870	13,373 Churches.	Value,	$52,614,591
1860–70, gain.....	3,629 "	"	33,062,537
1870	4,179 Parsonages.	"	7,393,513
1860	9,754 Churches.	Value,	$19,552,054
1857–60, gain.....	1,419 "	"	3,771,744
1860	2,674 Parsonages.	"	2,663,318
1857	8,335 Churches.	Value,	$15,781,310
"	2,174 Parsonages.	"	2,126,874

Total gain from 1784 to 1857—73 years.